

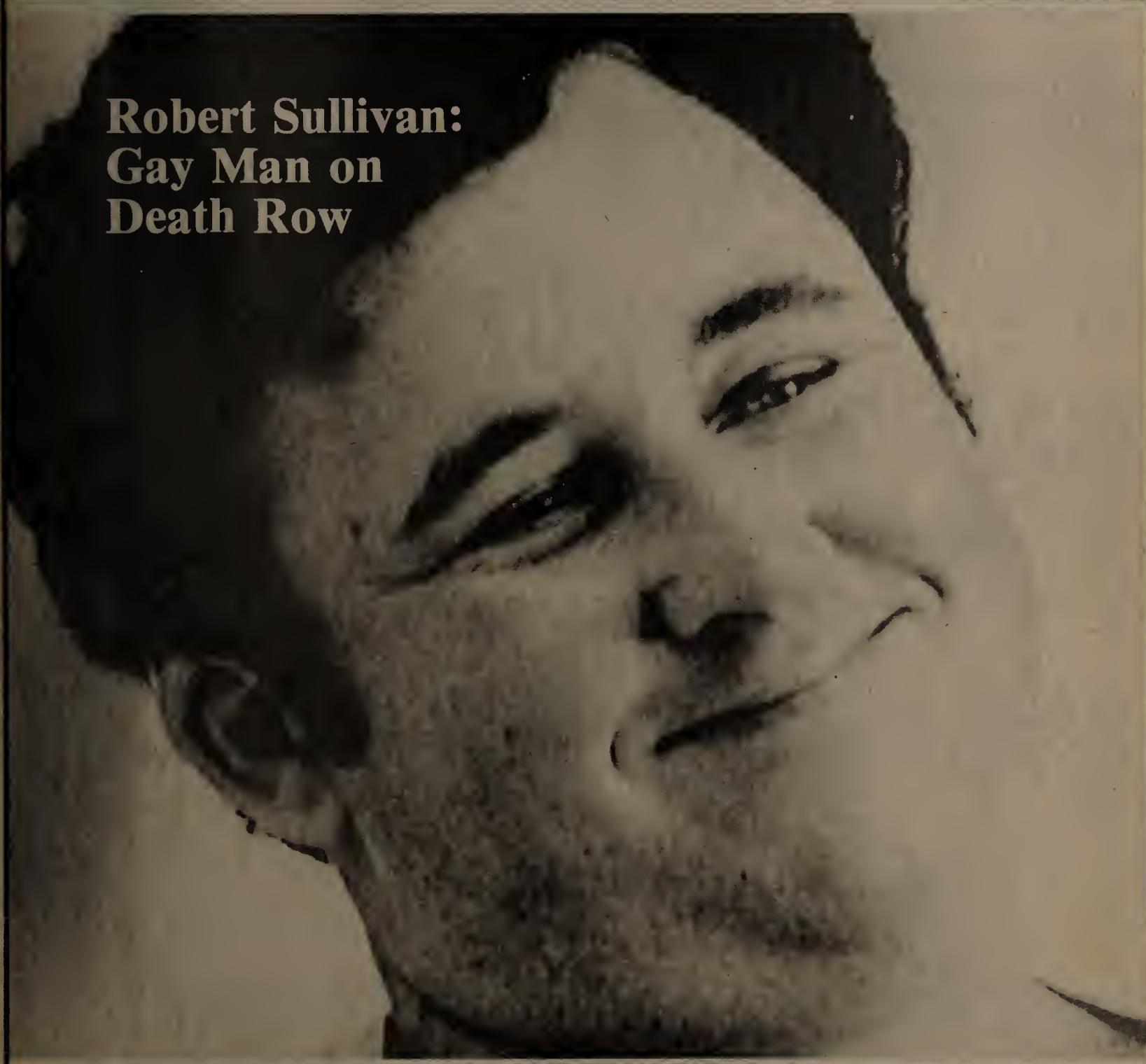
# GayCommunityNews

VOL. 7, NO. 3

THE GAY WEEKLY 50¢

AUGUST 4, 1979

**Robert Sullivan:  
Gay Man on  
Death Row**



*Cruising*  
Stirs Up  
N.Y.C.

Ohio Swimmers  
Attacked

Book  
Supplement



## New Film Draws Protests in New York

By Gary V. Richards

NEW YORK, NY — Director William Friedkin and producer Jerry Weintraub are currently in New York City filming what has been called "a horror show of Exorcist-style mayhem" which allegedly mirrors the director's homophobic attitudes. *Cruising* is the story of a man who searches out and brutally murders gay victims in the Rambles of Central Park and the bars of Greenwich Village. A police officer [played by Al Pacino], while pursuing the killer, discovers his own homosexuality and turns homicidal himself. The gay community in New York is in an uproar, charging that not only does the film misrepresent the gay lifestyle, but that it could also trigger a national backlash or bring more violent attacks on gay people. They are taking action against the film.

Friedkin, who adapted Gerald Walker's 1970 novel for the screen, has kept his scripts well hidden. Ginny Vida, media director for the National Gay Task Force (NGTF), said in an interview that they had received no cooperation from the film-makers in their investigation of the film.

Vida said that Ron Gold of NGTF had a two-hour meeting with Jerry Weintraub which she called "very unsatisfactory." "He refused to allow us to look at the script, refused to allow the gay community to have any input," said Vida. She went on to say that since that meeting, NGTF had obtained a script "through other means."

When asked how the content of the film first came to be known and suspected of being dangerous, Vida replied, "Some people [working on the movie] began to complain about it . . . we received calls, people quoting to us some of the little bits of dialogue they had seen, such as one guy sitting on a barstool saying to the other guy, 'Well, how'd you like to fuck me in the ass' . . . Not any kind of dialogue that would portray anyone as more than just a sexual object."

Initially, gay bars in the city were cooperating with the filming of *Cruising*, allowing the crews to shoot in their establishments. Vida explained, "I don't think people really knew how bad the film was. Nobody was shown a script, people who tried out for

the film were only shown the lines that involved their participation."

### Perpetuation of Stereotypes

Concern in the gay community about Friedkin's production centers around both the perpetuation of gay stereotypes in the media and potential reaction that might ensue from the public should the film be completed. Arthur Bell, whose recent article in the *Village Voice* prompted the current reaction against the movie, called *Cruising* "Homophobic, detrimental, ugly, perverse, and non-representational." He told *GCN*, "We know the film, we know Friedkin's background. I had to do a quick reading of the script at one point, and it's horrific. It's just terrible. It shows gays in the worst possible light." *GCN* attempted to contact Friedkin and Weintraub to discuss the film, but they were unavailable. Walker, author of the novel, could not be located.

Vida voiced the sentiments of NGTF: "We are concerned that the film misrepresents gay people . . . we're concerned that there may be violence toward the gay community on the part of people who might see the film, we're

concerned that it may threaten gay rights legislation that may be pending around the country or that may be introduced, and finally, we're concerned with the effect on general public attitudes which have improved over the last ten years."

There is the feeling that if *Cruising* is completed as the major motion picture that it would be, it would continue in the media the denial of a positive gay image. "There's no balance," said Bell. "We [gays] have nothing on the screen. Every time George Burns opens his mouth and makes a faggot remark or Glenda Jackson and George Segal have a bit of conversation about fags, we have no counterbalance. This is it!"

David Rothenberg of the New York City Human Rights Commission voiced a similar concern about Friedkin's film. "The only way gay people are depicted in films these days [is] as caricatures, suicidal, or homicidal," he said. "They're still making movies on our backs; it's horrible. They have the right to make the movie, but we have the right to do everything we can not to cooperate with it and make it economically difficult."

### Town Meeting Is Called

Since Bell's article on *Cruising* appeared in the July 16 *Voice*, there have been considerable discussion and efforts toward education about the contents of the film. Participation in the gay community reached a peak on July 24, when a town meeting was

held at the Washington Square Methodist Church. Between seven and eight hundred people gathered to voice their condemnation of the movie and to plan disruptions of the filming.

Bell explained that what has turned out to be a major show of solidarity among gay people started when he and several other journalists met on July 17 to plan actions against Friedkin's film. "All of us who were there, with the exception of one," he said, "decided that the way to go was to run pamphlets announcing a town meeting to inform the gay community about what was going down and try to stop production."

"We pamphleted everywhere," said Bell. "I don't think there was a house on Fire Island that didn't get one in its mailbox . . . we covered the Village, the East Side and West Side." The result of this effort was an "overwhelming" turnout at the small church, with people filling the streets outside.

Promotions for the town meeting cost Doug Ireland, political writer and former campaign manager for Bella Abzug, the price of 16 stitches. While he was handing out pamphlets at Julius', a bar on W. 10th Street, he was accosted by a man who was later identified as George Rivera, the floor manager of the bar, who rushed out, grabbed the pamphlets, and struck Ireland several times.

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## Bouncer Assaults Journalist

By Bruce Michael Gelbert

NEW YORK, NY — Prominent journalist and gay activist Doug Ireland was assaulted outside Julius' bar before four witnesses early in the morning of July 20, by a man later identified as the bar's floor manager, Jack Riviera. Ireland had been distributing copies of a leaflet, which was critical of the projected William Friedkin film *Cruising*, inside the bar.

Ireland and *Village Voice* columnist Arthur Bell arrived at Julius', the oldest operating gay bar in New York City, at 12:15 a.m., with copies of a leaflet declaring *Cruising* "a rip-off that uses gay male stereotypes as the backdrop for a horrific story of murders of homosexuals. Gay men," the text continued, "are presented as one-dimensional, sex-crazed lunatics, vulnerable victims of violence and death." Bell remained before the front entrance of the bar, distributing the flyers, while Ireland leafleted inside.

A blond man came out of Julius' and demanded that Bell cease leafleting. When Bell refused, the man re-entered the bar and re-emerged, shortly after Ireland did, accompanied by a man he called "Jackie" — Jack Riviera, the bar's floor manager.

Ireland handed Riviera a leaflet and urged him to read it. Riviera

then grabbed the remaining leaflets from Ireland's hand, tore them up, and began punching Ireland repeatedly in the mouth, backing him into the gutter and ignoring the efforts of the blond man to restrain him.

Riviera and the blond man entered the bar, leaving witnesses stunned and Ireland bleeding profusely from facial wounds. While awaiting police, who had been summoned immediately following the incident, Ireland, his face, shirt, and handkerchief bloodied, stopped patrons leaving the bar and those intending to enter, apprising them of the assault.

Sixth precinct Police Officers Bowman and Landi arrived at 1 a.m. When, at first, Ireland insisted that witnesses to the incident accompany the officers and him into the bar to search for Riviera, Bowman and Landi threatened to leave without taking his complaint. Ireland and the officers then entered the bar, but proved unable to find the assailant. Another Julius' employee's story that the management had sent Riviera home immediately after the incident did not jibe with witnesses' having kept close watch on the bar's only apparent entrances from the time of the assault on.

After the police took reports from Ireland and from witnesses, including Bell and *Soho Weekly*

News staff writer Rob Baker, Ireland was taken by ambulance to St. Vincent's Hospital, where he received 16 stitches — eight in his upper lip, five in his lower lip, and three inside his mouth.

Ireland said he was "prepared to be very militant around this issue," and announced his intention to bring civil and criminal action against Julius' proprietor, Fred Lutz, and Riviera. Criminal lawyer James La Rosa will represent him in the civil suit.

Ireland has been a staff writer for the *Soho Weekly News* and a contributor to *New York* magazine.

*Ed. Note:* As *GCN* was going to press, an update on this story arrived. The name of the bouncer at Julius' is George Rivera, not Jack Riviera, as stated above. Doug Ireland contacted New York County District Attorney Robert Morganthau, who contacted the Sixth Precinct to demand action on Ireland's charges. By Friday, July 20, police had rounded up six suspects. On July 21, witnesses to the attack were called in by Det. Robert Intartaglia in an attempt to identify Ireland's attacker. All witnesses identified Rivera, who is said to have an arrest record that includes one prior arrest for assault.

NEW YORK, NY — National Gay Task Force (NGTF) co-executive directors Lucia Valeska and C. F. Brydon today issued the following statement regarding the film *Cruising*:

"The National Gay Task Force, after careful consideration of the questions of free speech and censorship involved, has decided to lend its full support to all non-violent efforts to halt the filming of *Cruising*, now shooting in New York City. As the result of a reading of the script and conversations between members of our staff and *Cruising* producer Jerry Weintraub, we have reached the conclusion that the film in its present form represents a gross distortion of the lives of gay men by portraying them as violent and sex-obsessed; that it is likely to do untold damage to all gay women and men by encouraging discrimination, prejudice and violence against us. Like other groups before us who

have been victimized by false and inflammatory media images, we will not sit still for an 'entertainment' that debases our humanity."

Valeska and Brydon sent the following message to the Mayor's Office on Motion Pictures:

"We were hoping that the cooperation offered by the city to the producers of *Cruising* could be withdrawn without putting the city in a censorship position. We are still hopeful that New York City will be able to give minimal cooperation to the film consonant with its concerns for free speech. We hope that the gay community will not direct its ire towards Mayor Koch, but will continue its protest against those who foster bigotry in the name of free expression, including the film's producer and director, Lorimar Productions, which is financing it, and United Artists, which may distribute it."

## Protest Marches Aim to Stop *Cruising*

By Philip Shehadi

NEW YORK, NY — For the third consecutive day, on July 25, angry crowds protested the West Village filming of *Cruising*, a film directed by William Friedkin and starring Al Pacino, about a psychopathic murderer of gays. After sporadic attempts to obstruct the filming throughout the week, an emergency rally Wednesday [July 25] night at Sheridan Square developed into a militant march in which a gay man was arrested for allegedly assaulting a police officer.

The evening of protest began as close to 200 lesbians and gay men at the Sheridan Square rally heard

Bell denounce *Cruising* for its sensationalizing of anti-gay violence. Bell, one of the few individuals outside of the cast who has seen a copy of the movie's script [gay organizations were denied access to it], predicted that it would provoke a wave of physical attacks against gays across the country. "When this movie is released, people will be killed . . . it is a matter of saving human life," he said. Bell has spoken out forcefully against the film in his *Voice* column and on New York television, encouraging gays to do whatever they can to hamper and ultimately stop the shooting of the film.

Chanting "Hey, hey, no, no,

the movie *Cruising*'s got to go" and "Out of the bars and into the streets," the demonstrators marched down Christopher Street to Greenwich Street, gathering additional protesters from the bars en route, and proceeded to the site of the filming, a recently-opened gay bar called Stonewall II at 9th Ave. and 14th St.

Here, the anger of the crowd reached a high point as rocks were thrown at the barricaded facade of the empty bar and obscenities shouted at the bar's owners.

As police officers surrounded the area, a scuffle broke out in which a gay man was pinned to the ground by two plainclothes police officers — according to

police reports, after having slashed the tires of a police car and physically assaulted an officer. Another gay man who attempted to obstruct the arrest was kicked and forcefully removed by police.

Shouting "Bigots and the cops go hand in hand" and "Gays fight back against police brutality," the march then returned to the Sheridan Square area, briefly blocking traffic on 7th Avenue and proceeded to the 6th Precinct for a final rally to demand the release of the arrested man. He was to appear in court on felony charges Thursday morning, July 26.

Clearly, the response of the Village gay community to what is seen as a homophobic and exploitative film has only begun. Plans

have been made to return to the filming sites Thursday and Friday [July 25 and 26].

Despite commitments by the police to protect and cooperate with the demonstrators, there have been reports of rough treatment of gay marchers on several occasions. There are also reports of film company guards carrying weapons to protect equipment and filming operations.

Legal avenues are also being explored in an effort to get Mayor Koch to revoke the film company's permits. The mayor issued a statement July 25 refusing to issue a stop order, but the movement to gain an injunction against the film appears to have the support of Manhattan's borough president, Andrew Stein.

# News Notes

## quote of the week

"[Friedkin's] film promises to be the most oppressive, ugly, bigoted look at homosexuality ever presented on the screen, the worst possible nightmare of the most uptight straight and a validation of Anita Bryant's hate campaign. It will negate years of positive movement work and may well send gays running back into the closet and precipitate heavy violence against homosexuals ... He's not only playing with a keg of dynamite, he's throwing a match to it."

—Author and *Village Voice* columnist Arthur Bell, discussing William Friedkin's new film, *Cruising*, now being shot in Manhattan. This quotation was extracted from his column, "Bell Tells," in the July 16 *Village Voice*.

## gay servicepeople unite

NEW YORK, NY — A group has been formed by and for gay and lesbian personnel in the U.S. military services who are stationed in Europe. For information, write to English-speaking Gays, Attention Richard, Postfach 6526, 7500 Karlsruhe 1, Federal Republic of Germany.

Servicepeople still in the United States but anticipating a posting to Europe may write to Sp4 Richard A. Matera, Co. A, 8th Aviation Bn., APO New York, NY 09111.

## new hampshire group supports march

CONCORD, NH — The New Hampshire lesbians' and gay men's coalition has voted to support and to encourage participation in the October 14 March on Washington for Lesbian and Gay Rights.

The vote came at the organization's second meeting on July 15, following a report by Skip Ordway, who represented New Hampshire at the Houston conference to plan the march.

Ordway reported that the travel committee for the national march is seeking gay travel agents through which march participants can purchase transportation to Washington. Names of such agents, as well as persons interested in car pooling, will be provided to callers of the national march transportation hot line (800-528-7382).

Any agents in or near New Hampshire interested in assisting prospective marchers may contact Ordway at (603) 225-3929.

The next meeting of the coalition, open to lesbians and gay men interested in social and political action in New Hampshire, will be Sunday, Aug. 19, beginning promptly at 1pm.

For more information, contact Ellen McClung, 31 Union St., Concord, NH 03301; or Gilbert Caron, 25 Fulton St., Nashua, NH 03060, (603) 883-5583.

## texas gay conference scheduled

AUSTIN, TX — The Texas Gay Task Force is sponsoring the sixth annual Texas Gay Conference from August 17-19 in Austin. Last year's conference, held in Dallas, was attended by over 350 people.

Guest speakers confirmed for this year's conference include Leonard Matlovich and Pat Bond. Planned workshops include such themes as strengthening long-term relationships, sharing religious experiences, utilizing traditional civil law regarding property ownership and wills, and several other topics relative to lesbian and gay interests.

Registration before August 7 is \$20; after that date, registrants must pay \$25 at the door. Partial "scholarships" will be available for registration where needed, and child care will be available, as will housing arrangements.

To register, or to obtain additional information, write TGC-6, P.O. Box 4654, Austin, TX 78765.

## terpsichore is for women

NEW ORLEANS, LA — Terpsichore Productions, a newly-formed women's production company, has organized as a music production group, but the women hope to do theatrical productions as well. Any woman performer planning a tour who would like to include New Orleans in her itinerary may submit a cassette tape and relevant information to Terpsichore Productions, 1836 Burgundy St., New Orleans, LA 70116.

## ngtf seeks media director

NEW YORK, NY — The National Gay Task Force (NGTF) is accepting applications for the position of Media Director. The person hired will replace Ginny Vida, who has announced her plans to resign from NGTF as of October 15. A variety of responsibilities are involved with the position.

Candidates must have a strong background in gay and feminist issues and proven skills in writing, communications, and public speaking. Starting salary is \$18,190 with "a liberal benefits package." Interested candidates, or those persons wishing additional information, are asked to submit resumes or requests to the Co-Executive Directors, NGTF, by August 17; duties will be effective October 1. Address inquiries to NGTF, Room 1601, 80 Fifth Ave., New York, NY 10011.

## sage is for senior gays

NEW YORK, NY — Senior Action in a Gay Environment (SAGE) has been formed by a coalition of professionals in social service and gerontology and by concerned members of the local gay community. SAGE's program is aimed at those older gay people who are not part of a "supportive friendship network" or for whom this network has been weakened by disability, geographic scattering, or death. SAGE intends to identify and assess the needs of these women and men in terms of their physical, emotional, environmental, and social well-being.

Prospects for long-term funding are considered "encouraging," but the immediate costs of program formation and implementation are being sought through community support. Tax-deductible donations or inquiries about SAGE programs may be sent to SAGE, Inc., 487-A Hudson St., New York, NY 10014.

## information center opens at buddies

BOSTON, MA — A free Gay Community Information Center has opened at Buddies, 733 Boylston St. Aimed at providing information about organizations and services available to the Boston area lesbian and gay male communities, the center presently operates in the coat-check room. Plans call for the continuation of the service in The Lounge at Buddies in the fall. The Information Center is staffed from 9pm until 1am, and printed materials are available when no person is in attendance. Organizations wishing to be listed with the Gay Community Information Center may drop off material at Buddies. Representatives of such organizations are also invited to take a turn at staffing the center.

## assault conference scheduled

LAKE GENEVE, WI — The Steering Committee of the National Coalition Against Sexual Assault (NCASA) has called for a nationwide conference of programs and individuals concerned with the issue of sexual assault. The conference will be held Aug. 24-26 in Lake Geneva, WI.

A fee of \$45 covers registration, two nights in a dormitory, and all meals. In addition, camping facilities in the area will be available. For further information, contact Sandy Lambert, NCASA, P.O. Box 585, Harrisburg, PA 17108.

## o'leary leaves ngtf

NEW YORK, NY — Jean O'Leary, who has served as Co-Executive Director of the National Gay Task Force (NGTF), leaves her post at the end of this month. She has taken a position with a Los Angeles-based real estate investment firm but due to the nature of the job, she will be spending a lot of time in New York.

In a letter addressed to members and friends of NGTF, O'Leary said, "I'm proud to have been able to participate in the accomplishments that have served to help us overcome our greatest oppression — our invisibility — and which have enabled us to make our community a strong force, politically, culturally, and personally." She urged, "Remember — we are everywhere and each one of us can make a difference."

Lucia Valeska of New Mexico has been hired as the new Co-Executive Director of NGTF.

## fauntroy promises support

WASHINGTON, DC — D.C. congressional delegate Walter E. Fauntroy, speaking at the Gay Community Center on July 16, promised that he would join lesbians and gay men in the March on Washington for Lesbian and Gay Rights, scheduled for October 14. In his remarks, Fauntroy, a Baptist minister, drew parallels between the civil rights movement in which he worked with the late Dr. Martin Luther King, Jr., and the gay rights movement. Fauntroy is one of 46 co-sponsors of the Waxman-Weiss Bill, the federal gay civil rights measure currently in congressional committee.

Tom Barstow, president of the Gertrude Stein Democratic Club, observed that gay political clout in Washington became apparent last May when Paul Kunkler, a gay man, defeated a candidate backed by Fauntroy associates in a bid for a seat on the Democratic State Committee. Last year, Barstow said, the Stein Club endorsed Fauntroy "kind of as an afterthought" in appreciation of his support of federal gay legislation. The Washington Post has reported that Fauntroy has been something of a "closet supporter" of gay rights in the past.

## benefit for lesbian mothers

BOSTON, MA — An evening at Somewhere on July 29 will benefit the Lesbian Mothers' Defense Fund. The event, from 5-9pm, is sponsored by the Lesbian Mothers' Defense Fund and the Lesbian and Gay Parents Project, and will feature Bulletproof and Solidground. Children are welcome.

A donation of \$3 is requested, and there will be a raffle drawing for one-year subscription to *Gay Community News*. Somewhere is located at 53 Franklin St., in Boston. Tickets are available in advance at New Words and Women's Emporium.

## stop hyde in '79

CHICAGO, IL — The Reproductive Rights National Network (R2N2) has launched a campaign aimed at defeating the Hyde Amendment in 1979. The Hyde Amendment prohibits Medicaid funding for abortions unless a woman's life is in danger; unless a woman has been raped (and reports it within six weeks); or unless a pregnancy would be likely to cause "severe and long-lasting damage to a woman's health (as determined by two doctors)."

First passed in 1977, the Hyde amendment has been responsible for a 99% reduction in Medicaid-funded abortions, according to a recent report by Joseph Califano, former Secretary of Health, Education, and Welfare. Only 18 states still provide public funds for abortions.

R2N2 has recently begun to organize a drive to stop the Hyde Amendment this year, and is making available petitions, pamphlets, posters, and buttons toward this end. For information, write R2N2, 3244 N. Clark, Chicago, IL 60657.

## gayphone serves michigan

DETROIT, MI — GayPhone is a non-profit information center for the lesbian and gay male communities from metropolitan Detroit to southeastern Michigan. GayPhone provides information about gay organizations, upcoming events, volunteer openings, speakers' bureaus, gay-owned businesses, referrals, news, and items of interest to the gay community. The phones are staffed 24 hours a day, seven days a week.

If your group wishes to list information about itself with GayPhone, or if you are involved in a business or offer professional services and are interested in receiving referrals, call GayPhone at (313) 459-2367.

## law ruled unconstitutional

PITTSBURGH, PA — Judge George Ross of the Allegheny County Criminal Court has ruled Pennsylvania's law concerning voluntary deviate sexual intercourse unconstitutional. Citing recent rulings by other courts that all sexual practices not involving force, corruption of minors, or public offense be excluded from criminal law, Ross ruled that the law was unconstitutional because it applied only to unmarried persons.

Ross' opinion came after pretrial arguments in a case involving arrests of staff and patrons of Pittsburgh's Penthouse Theatre. Arrests were made after patrons allegedly were permitted to participate on stage in various forms of sex with dancers. Charges against half a dozen patrons were dropped, but four employees were held on charges of voluntary deviate sexual intercourse and criminal conspiracy.

In his six-page opinion, Ross stated that persons not married to each other are entitled to the same privileges guaranteed to married couples in sexual practices.

## gay archives in need

HOUSTON, TX — The Gay Archives of Texas, a project of Integrity/Houston, is a research and information center for the gay community. Currently operating in the Montrose Activity Center, the Archives consist of over 400 books, hundreds of news clippings, and collections of publications not readily available in Texas.

Staffed by volunteers from the community, the Archives also depends on community donations for funding and materials. In addition to monetary and personnel needs, the Archives needs file cabinets, shelves, and workers and materials to renovate the facilities, which are described as "run down."

To contribute, or for additional information, contact Integrity/Houston, P.O. Box 16041, Houston, TX 77022.

## plgtf seeks members

PHILADELPHIA, PA — The Philadelphia Lesbian and Gay Task Force (PLGTF) is seeking members to "create a unified force for change." PLGTF has existed since June, 1978, and since its inception has raised funds to support a full-time community organizer; negotiated a non-discrimination policy with the University of Pennsylvania, Philadelphia's largest private employer; helped form a consortium for the establishment of a medical services clinic for lesbian women and gay men; supported an investigation into racism and sexism within the gay community; contributed to the development of a political coalition for human rights in Philadelphia; and raised funds for a gay community cultural festival.

The goal of PLGTF is to "provide an action channel for those who're committed... to human rights for all regardless of sexual preference." Contributions from members provide the only reliable means of support for the group. Membership contributions are tax-deductible and range between \$5 and \$250.

For further information, contact PLGTF, 3601 Locust Walk, Philadelphia, PA 19104.

# Controversial Letter Remains a Puzzle

By David Brill  
and Dan Daniel

BOSTON, MA — Some unanswered questions remain following a story in a San Francisco gay newspaper which reported that Boston Mayor Kevin White wrote a letter to controversial San Francisco gay politico Jim Foster thanking him for "keeping peace" at a Boston gay rights demonstration on May 24.

The June 15 *Sentinel* article incorrectly reported that the Boston demonstration was called to protest the defeat of gay rights legislation. In fact, the event was in response to the verdict handed down by a San Francisco jury against confessed assassin Dan White. It was only coincidental that the Massachusetts House had defeated anti-discrimination legislation the day before.

Foster, a close friend of former *Advocate* publisher David Goodstein and considered by many to have been a bitter political opponent of the late Harvey Milk, was in Boston that weekend visiting former State Representative Elaine Noble, who is currently a legislative aide to Boston's Mayor White. It was largely through Noble's efforts that Foster was made the featured speaker at the May 24 demonstration.

The mood of the crowd in Boston, though, was largely hostile to Foster, who condemned the violence of the demonstrations which followed the announcement of the White verdict. Foster's remarks were interrupted numerous times by loud boozing and hissing (see *GCN* Vol. 6, No. 45). The *Sentinel* article, however, reported, "At the end of Foster's speech, which dealt at length with the issues of the demonstration [in San Francisco], the crowd booed down those who were shouting for a riot . . . ."

The *Sentinel* also reported that "both gay and straight officials were extremely concerned that some gay Bostonians might try to

imitate the violence that had occurred in San Francisco. . . ." Kathy McDonald, however, organizer of the Boston demonstration, was pleased with the cooperation proffered by the police department and later wrote a letter to Police Commissioner Joseph Jordan telling him so.

Robin MacCormack, the mayor's liaison to the gay community, explained that the organizers of the demonstration had met with the police and that there was no fear of violence, although he added that Foster came very close to inflaming the situation. He explained that police officers assigned to the demonstration were instructed to protect the demonstrators "and nothing more."

#### Origins of the Letter

Immediately following the appearance of the *Sentinel* article, *GCN* sought to obtain a copy of the letter purportedly sent to Foster by White. The mayor's press office denied any knowledge of it.

*GCN* then inquired of MacCormack, who, as White's liaison to the gay community, would normally be expected to know about such things. He expressed surprise at the *Sentinel* story and agreed to check around at the mayor's office in an attempt to determine the source of the letter.

MacCormack explained that only three people in City govern-



Jim Foster, recipient of a letter purportedly sent by Boston Mayor Kevin White



Paul McMahon photo

Robin MacCormack, Special Assistant to the Mayor and liaison to Boston's gay community

ment are authorized to sign White's name to official correspondence: Pat Foley, who is the mayor's personal secretary, and Helen Radciewicz, both of whom work in City Hall, where White and MacCormack have offices, and Beth Charney, who works in the City Hall Annex on Tremont Street.

After checking with these and other people, he found no one who had any recollection of such a letter being written or signed. "Furthermore," said MacCormack, "I would not have recommended that any such letter be written."

MacCormack inquired of Noble, who said she knew nothing of such a letter except for a telephone call she said she had received from Foster, during which he mentioned that he had received a note of thanks from White.

Duke Smith, political editor of the *Sentinel* and author of the original report, said in a telephone interview that he found out about the letter from "a mutual acquaintance" and obtained a copy of it from Foster. He said that he did not keep his copy.

*GCN* contacted Foster, who said that he had given the original letter to Smith, whom he de-

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## Oberlin Flip-Flops on Discrimination

BERLIN, OH — Oberlin College has begun full implementation of a non-discrimination policy that includes protection on the bases of both sexual orientation and marital status. The policy, contained in the school's Affirmative Action Plan, was passed by the Board of Trustees in February of 1977. It reads, "Non-discrimination means administering programs and treating all persons without regard to race, color, national origin, religion, creed, age, sex, sexual orientation, marital status, family relationships to an employee of Oberlin College, physical handicaps, or veteran status, except

where such a distinction is required by law or proved to be a bona fide occupational qualification."

Whether this policy covers employees has never been in question; however, its impact on students has been clouded with confusion. At the time of its passage, Jim Thomas, then Chairperson of the Oberlin College Gay Union (OCGU), inquired as to what effect it would have on students. In speaking with Emanuel Harris, Director of Personnel, he was told that it did not apply to students in any way, leaving them with only that protection required by federal funding regulations

(sex, race, color, religion, handicap, and national/ethnic origin).

During the summer of 1978, the Office of the Dean of students, which publishes the Student Regulations Handbook, began interpreting the policy as inclusive of students, and with concurrence from the Office of President Emil C. Danenberge, printed the full policy in the Handbook. When school began, Thomas, re-elected for a second term as chairperson of OCGU (after taking a year off to avoid a conflict of interest with his position on the Student Finance Committee), asked the

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## Group Urges Repeal of Age of Consent Laws

BALTIMORE, MD — The Baltimore Gay Alliance (BGA) has made a policy decision it termed "important" by adopting a resolution supporting the rights of people involved in consensual sexual activities regardless of the age of the parties concerned, and by urging the repeal of age of consent laws. In announcing the decision, BGA stated that age of consent laws prevent gay youths "from determining the use of their own bodies."

The resolution, introduced by BGA co-chair Jim Becker, was discussed at several BGA meetings before its eventual passage by a margin of more than 3-1. A report in the newspaper of the Gay Com-

munity Center of Baltimore stated that the meeting at which the resolution was approved "drew a larger than usual number of gay men, including a number of members of Gay Youth of Central Maryland, but only one member of the lesbian community was present."

Also noted in the resolution were the "legitimate concerns" about rape, coercion, and "power inequities that can occur in relationships." Sexual exploitation, in any form, was strongly condemned. Representatives of BGA said that they oppose the age of consent laws "because they do not protect people from sexual exploitation but merely set up artifi-

cial barriers and are used to oppress gay people."

Becker's original resolution was proposed following a report in the *City Paper* which described BGA's policy concerning man-boy love as "lukewarm" in its support of such relationships and after the age of consent issue had become "a huge controversy" for planners of the October 14 March on Washington for Lesbian and Gay Rights. At the urging of Roger Hanson, chair of the BGA Legal Action Committee, as well as several others, the resolution was amended to express support for the rights of persons involved in such relationships without

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## Swimmers Attacked

By Walter Williams

CINCINNATI, OH — A group of about 50 people, mostly young adults and teenagers, charged into a city park where gay people were having a swimming party on June 8. Gay people were attacked, climaxing a year in which this conservative Ohio city has become aware of its gay population.

In April 1978, gay news was given local coverage as the police began massive arrests of men who were accused of public sex in the parks. Those arrested claimed entrapment or outright falsification by police, and leaders of the Greater Cincinnati Gay Coalition (GCGC), which had been organized only a few months earlier, responded that the arrests were carefully designed to embarrass the proposed Human Rights Ordinance then before the City Council. The ordinance, which has never been voted on, included a clause protecting people from discrimination on the basis of sexual orientation.

GCGC and the Lesbian Activist Bureau joined forces to organize a Lesbian/Gay Pride Rally at the major city square. The mayor proclaimed "Gay Pride Day" and about 150 people showed up. Later there was a gay picketing of city hall, urging passage of the Human Rights Ordinance. None of this had much of an impact on the city as a whole, according to GCGC, and comparatively little publicity was generated.

By 1979 things had changed. A gay movie festival was held in late February at the University of Cincinnati, which has a non-discrimination clause in its faculty contract. Anita Bryant had scheduled a concert in Cincinnati that same weekend and over 200 picketers showed up to protest her appearance; this was the largest gay protest in the city's history.

GCGC and other local organizations like the Metropolitan Community Church (MCC) became more active, sponsoring gay outings at amusement parks, skating rinks, and public parks. A gay newsletter, *The Yellow Page* was begun and now has a circulation of 1,500. A gay radio show and a gay telephone line also increased exposure and improved communication among the city's lesbian and gay male communities. There was a flurry of community organizing, building on previously existing groups like Dignity and MCC. New gay organizations also formed, including a gay business association, a youth group, a voters' league, and various support groups.

The week of June 24-30, with the celebration of the 10th anniversary of Stonewall, was considered a high point for Cincinnati's gay community. The week included rollerskating, a bowling and billiards party, a lesbian hayride, a meeting of the Ohio Gay Rights Coalition, and the second annual rally on the downtown square. Again the mayor (a new one) issued a "Lesbian/Gay Pride Day" proclamation, but this time there was much publicity of the proclamation.

## Murder Suspect Arrested

BOSTON, MA — The chief suspect in the July 9 murder of a gay man on Boston's Public Garden surrendered himself shortly before midnight on July 23 to police in Jacksonville County, NC. Michael P. Ramsden, 20, was wanted for the murder of 21-year old Gerald "Timmy" Ashby (see *GCN* Vol. 7, No. 2).

Ramsden, popularly known as "Bip," had been the object of a massive search since the murder. Some of the victim's friends had formed their own vigilante group and were planning to retaliate

tion on the part of conservative political groups. This publicity made gay rights a major topic of concern in the city, as petitions and counter-petitions were submitted to the City Council and as the local news media covered the story. Despite rainy weather, about 300 lesbians and gay men attended the rally.

The final event of the Stonewall celebration was a swimming party. A gay sports organization rented the pool from the city for a private party. Those lesbians and gay men arriving at the park for the party were met with signs in the park warning "Fags Enter at Your Own Risk," "Gays Keep Out," and "Queers Stay Away." The pool had been trashed. As soon as it was cleaned and filled, about 40 gay people occupied the pool area while a crowd of adults and teenagers gathered and began heckling the swimmers from a hill above the pool, screaming "fag," "queer," and other epithets. By this time the police had arrived in response to phone calls by gays, but they soon left. The mob began to get more vocal, and a second call was put in for the police. This time one police officer returned and kept the mob under control for about an hour. The gay people ignored the continual barrage of insults and continued to swim in the rented pool.

By 2:30 p.m., the mood of the mob seemed to be getting rougher, and some rocks were thrown into the pool. The police officer refused to disperse the mob, or to arrest the person identified as the rock-thrower. Suddenly, at about 2:45 p.m., the mob left the park en masse. As soon as they left, the police officer got in his car to leave. A spokesperson for the swimmers begged him not to leave claiming that it was obvious that the mob had not just suddenly given up. The officer replied that his shift was up and that he had to leave. A few minutes after he drove away, the mob came charging into the park, throwing eggs at the people in the pool. Some of the mob advanced to the edge of the pool and kicked a table into one swimmer's leg. The hecklers began throwing glass bottles, wood, and rocks at the people in and around the pool. The gays gathered their belongings as calmly as possible, and left without responding to the mob physically or verbally. One of the swimmers was surrounded by the crowd in his car, which was heavily damaged, before being released when a television news truck arrived. Throughout this incident, no police arrived on the scene, even though several gays called the police and described the riot that was occurring. There were no serious injuries reported.

The mood of the gay community has been aroused, and spokespersons say a militant feeling exists as a result of this incident. GCGC has filed a formal complaint with the city government, and an investigation into the police department's lack of response has begun. Charges are being pressed against the alleged perpetrators of the riot.

According to Detective Mark Madden of the Boston Police Homicide Unit, Ramsden will probably waive extradition from North Carolina and be returned to Boston this week by officials of the Suffolk County District Attorney's office for grand jury indictment.

Indictments will also be sought against several other men who were involved in the altercation which led to Ashby's death, according to police.

# Gay Community News

## THE GAY WEEKLY

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# Community Voices

## christian tradition

Dear GCN,

While much of Charles Stone's essay, "Gay and Christian: A Contradiction in Terms" (G.C.N., July 14, 1979) made excellent sense and rewarding reading, I do not agree with his principal thesis that a gay Christian is "a contradiction in terms" and "a walking absurdity."

His anger over the Church's millenia-old persecution of gay people is understandable and justified. The major fault in his argument, however, is the lack of distinction between Christ and the mainstream Church. The teachings of the former constituted Christianity; the teaching of the latter, "Churchianity." Sadly, the two are often in disagreement.

For a person to express his/her spiritual aspirations within the framework of Christianity does not necessitate the acceptance of Churchianity and its attendant homophobia. Even a detailed reading of the *Gospels*, which are the primary source of Christ's teachings, reveals not one mention of homosexuality. One reads mainly of love of God and neighbor. But as often happens to daring spiritual teachers, their words fall into the hands of less adventuresome persons, where they lose their original purity and fire.

Mr. Stone misunderstands Christ and Christianity when he states, "A gay Christian is a contradiction in terms, because gay love is a celebration of the joy and anguish of *this* life and in no way can be taken to imply a devotion to the authoritarian, otherworldly, and asexual figure of Christ."

On the contrary, Christianity is indeed the celebration of the joy and anguish of *this* life. It is not otherworldly, as is not Christ Himself. The Christian doctrine is the incarnation (i.e. God made flesh in *this* world) is a quintessential symbol of the celebration of life in all its vicissitudes. In the Christian tradition, life's vicissitudes are recognized in the anguish of Calvary and the joy of the Resurrection, especially if one accepts them as bold archetypical symbols transcending mere historic events.

Turning to Mr. Stone's assertion that Christ is an authority figure, one admits that some ecclesiastical big wigs are indeed authority figures within the mainstream Church, but Christ, as revealed in the *Gospels*, is not. When He was crucified, he was taunted by the crowd with such words as "If you are the Son of God, come down from the cross." He did not come down. Instead, He died there. Some authority figure!

Turning to the question of Christ's asexuality, I freely admit that he is not a sexy figure. Erotic spirituality and mythology are to be treasured. I greatly regret that Christianity never produced the equivalent of the delicious myths of Greece or the *Kama Sutra*, the Hindu erotic and spiritual treatise.

Nevertheless, through his asexuality, Christ placed Himself above many social conventions (including the family), thereby rendering Himself a widely appealing figure, rather than a narrowly defined one of little appeal. He was thus equally free to associate with priests, politicians, and newlyweds as well as bachelor fishermen, lepers, and whores. Contrary to the delusions of Billy Graham, Anita Bryant, and other *Bible* bangers, he never endorsed, by word or deed, the nuclear family as the highest social goal.

In sum, there has been a 2,000 year-old struggle between homoeroticism and Churchianity, but never between it and Christianity. In addition, through the widely appealing figure of Christ, Christianity can and does serve as a system of spiritual framework for those people, gay and otherwise, who elect to utilize it.

James W. Revak  
 Jersey City, NJ

## holocaust

Dear GCN,

I would like to see Martin Sherman's play, *Bent*, produced in the States as soon as possible. Americans — and the entire world for that matter — need desperately to see it.

On a spring trip to London I attended a performance of the world premiere of this "stage documentary" that (at long last!) exposes the persecution of homosexual men in Nazi Germany (lesbians were not mentioned in the play). The script, general production style, and leads Ian McKellen and Tom Bell made the experience real, as though you were actually witnessing a hellish history that must never in life happen again — and that the consciousness raising powers of this production can help discourage this from happening again.

Sitting in the balcony of the Royal Court Theatre at the play's end, I couldn't imagine a "witness" not further inspired to support gay rights and causes. The truth of *Bent* deeply hurts, infuriates, and drives those who feel towards some positive action. I have written the management of the Royal Court Theatre (Sloane Square, London, SW1, England) inquiring about bringing *Bent* to Boston this year; so far, no response. Perhaps more of us could make this request . . .

Let's spread the word!

Wiminspirit  
 Providence, RI

## a new synthesis

To the Editor,

I was sorry to read Charles Stone's article. It is a restatement of erroneous ideas fed to us by the anti-gay patriarchal elite.

Nietzsche was wrong. Pagans have the idea of the slaughtered god and they had it long before Christ was born. Before I go any further I should redefine pagan, or to be more exact, correctly define pagan. Pagan comes from the Latin *paganus* meaning country-dweller. Pagan correctly refers to the people who lived in the country and held certain religious beliefs.

The ancient Greeks and Romans had a state religion. The ordinary people did not believe it it. Therefore the common people became termed pagan. The elite religion oppressed the people.

The "new" religion Christianity did not originally see pederasty as the problem, but saw the ruling class and all they did as the problem. The church condemned pederasty because it was used as part of oppression, in an oppressive system. The pagans accepted homosexuals as part of nature but did not condone homosexuality. The church condemned homosexuality when it condemned all sexuality.

Mr. Stone gives the impression the Hellenic system was wonderful. Yes, it allowed pederasty, but condemned adult homosexuality and pressured all men into marriage and family. I refuse to accept Christ as an asexual, otherworldly authoritarian. Christ was a leader of revolutionary ideas, he was very involved in people's lives; just because the church has suppressed and hidden sexuality does not mean there is none.

I do not understand Stone's opinion that *all* Christians have oppressed gays and *all* pagans have supported it. This is not true. Although the "official" opinion of the "church" condemns homosexual acts it does not condemn homosexuals.

What gay people need is to create a new synthesis of pagan-christian ideas so we can stop internal and external oppression. I saw Stone's article for what it was, a further attempt to keep gays from uniting. I refuse to play into these negative concepts. Gay and Christian is as valid as any term and those people are just as together as you or I. I am both a Pagan and a Christian. Let's look at the people who really oppress us: the religious hypocrites, the status quo system, and those, we, moralists.

Matthew J. Strazzula  
 Belmont, MA

## exploring our racism

Dear GCN,

I am responding to a vicious letter written by "Mitzel" which attacked me personally, and which grossly misrepresented the speech I gave at this year's Lesbian and Gay Pride Rally.

I spoke as a white woman about the connections between racism and lesbian/gay oppression. I am not the least bit interested in guilt-tripping anyone. It's clear by Mitzel's desperately defensive response to my straightforward statements that he was totally unable to cope with the fact that I, a white person, was talking about racism in a constructive way.

Instead, he reacted by trashing me personally in an extremely nasty and woman-hating way. He refers to me as "La Cross," as an "agit-prop mouth," and to me "and others of her shrill persuasion." (Does that mean all women, by any chance?) Mitzel betrays his own pathetically twisted and hateful mind.

Lastly, he claims that I "spew out a Honkie Guilt Trip, called us all racists, then split." And he adds a P.S. in which he laughs at the Gay Pride Week workshop "Exploring Our Racism" because, he said, "it catered to Whites Only."

Well, I want to point out that after I spoke at the rally, I stayed around and was open to feedback about what I had said. Clearly Mitzel didn't have it in him to come speak to me in person. Secondly, I followed up my speech by facilitating, with Bob Collins, that workshop on exploring our racism for white lesbians and gay men. Twenty-five people participated in the workshop and it went very well.

Dealing with our racism does mean working, socializing, interacting with people of color. But it also means that we as white people must confront our deeply imbedded attitudes about ourselves as whites, and about people different from us. We need to talk constructively with each other, as white people, about racism in general and our own racism in particular.

It's people like Mitzel who, for their own self-interest, act out in hateful ways towards other people, who are collaborate with our oppressors. The text of my speech is printed in this paper. I let it speak for itself.

In Solidarity,

Tia Cross  
 Boston, MA

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

## still wondering

Hello,

How appropriate that as I turned the pages of GCN Vol. 6, No. 49 and came across "How to Cruise: A Beginner's Guide to the Bar Scene," the Village People's latest hit blared out of the radio. Easily ignoring the tune, I read the article, laughed a bit and got angry a lot. Gregg Howe is unclear: seriousness or satire? Having just moved from San Francisco — breeding ground of the Castro Clone — I read most of the article with an amazed reaction. I have left behind me a neighborhood which has been pointed out (and I believe rightfully so) as a breeding ground of fashion robots and an equally non-thinking, self-destructive social climate. Now, as I absorb life on another side of the country, I am being instructed as to the appropriate ways and means of picking up a man with whom to spend the rest of an assumedly lonely night. Mating dances and rituals of any other species as described in nature magazines are usually more interesting than this crap, and besides, the photos are better! At the end of the article I felt used, like the sore end of a bad joke, and still wondering just how much of the article was satire. Responses to the article were equally futile: one person wants more pleasure, and another speaks of the valuable priorities of friendships. (Dearest Linda, friends are friends, and in that bar — according to the article — your friends should be wanting meat, too! A "cruise bar" is just not the place to discuss the price of food, politics, or world affairs. Roll with the happy-talk, Sister). Both letters were from women — any male responses, or were they too embarrassing?

And in that latter issue was the interview with Robert Patrick. Thank you GCN, for coming back to the world of real people. It is encouraging for me to know that there are people around who don't have all of their brains between their legs. Robert has become a new idol for me; a person with a delightfully accurate statement, and a sharable awareness. How about an "Intermediate Guide to Robert Patrick?"

Also in solidarity,  
 Michael Dee  
 Provincetown, MA

## this crazy term

*Gay Community News:*

You seem to be real suckers for anything that happens to come out of S.F. A short time ago you were hoodwinked by a charlatan named Jim Foster. Now you have been hoodwinked by charlatans who pass themselves off as the "Third World Fund," as if that title gave them something close to holy and unassailable status.

First, what is this crazy term "Gentrification"? What on earth does it mean? Or is it just gobbledegook?

Second, it is NOT true that gays have been bidding up properties in black areas and forcing out residents therein. The prime movers in this operation are greedy well-heeled straights who buy up properties wholesale and hold them until they can either sell them at a big profit or convert them into condominiums or refurbish them in order to charge higher rents. Practically all the wheeling and dealing in real estate is done by the moneyed people, not gays.

Thus it seems all the more unjust and even self-destructive for blacks to start trying to use gays as scapegoats, just as they have been scapegoats from time immemorial. What the hell are these hypocritical "pious" blacks trying to do? They are not helping themselves in the least. They are playing right into the hands of the city's real power structure, that hates gays as much as blacks.

True, enterprising gays have bought here and there little properties and by their own skills and imagination greatly improved them. But they did not need big bank loans of any sort. They work like dogs to improve these properties. Is that what this pompous "Third World Fund" objects to?

O.K. We were made aware of the static, and supervisor Harry Britt offered blacks a conference with such gay realtors to suggest ways they could improve their own properties. Time-Life books, for instance, puts out a fairly good selection detailing tools to buy and how to use them. What was the response to the offer? ZERO.

The most forward-looking amongst us have always been in the vanguard for black rights and black education. But we do not appreciate these petty back-biting attacks on those of us who have tried our best to be of service to the whole third world community. Once again, we are being made into scapegoats. We really seem to have to take abuse from all sides, and we don't like it any more: besieged as we are from the left and the right, from heteros in the mainstream and heteros in the black stream, all we can possibly do is to launch attacks in all directions. And that is one part of the attack I personally am launching against this preposterous Third World Fund.

Reed Vernon  
 San Francisco, CA

## Speaking Out

# Community and Power: Building Gay Services for the Next Ten Years

By Susan Rosen

Executive Director, Homophile Community Health Service

This essay was originally presented as a speech at the Gay Town Meeting at Faneuil Hall, Boston, MA on June 20, 1979.

Ten years after Stonewall, two ideas — two realities — stand out as exceptionally important for the future of our people: community and power.

For a decade, we have been building our communities across the country. One of the ways we have done so has been by creating institutions through which we can express our love and concern for each other. Without these institutions — our service agencies, religious organizations, and political action groups — we would have no "community." A group only becomes a community when its members learn how to meet each others' human needs.

As a service provider, I have a particular interest in the forms of community which are expressed through service institutions. What I would like to focus on is how we can use our service institutions over the next 10 years to nourish our community and each other; and what might happen if we fail to do so.

No one has yet undertaken to assess the special needs that gay people have for community services. In Boston, our little institutions have grown up in a helter-skelter fashion as individuals have perceived the importance of providing specialized counseling, medical or alcoholism treatment services for lesbians and gay men. Most of these services are far too small and too underfunded to reach out to the hundreds of thousands of gay people who live in this state. Even if the existing services in the gay community could make outreach to all the lesbians and gay men in Massachusetts, many other needs would remain unmet. For example, there is currently no psychiatric emergency service for gay people, and one is very much needed. No vocational and rehabilitation services exist which are sensitive to the special problems gays face in the job market. There are no community residences for mentally ill or retarded gay adults, or for homeless gay adolescents.

We have the power as lesbians and gay men, and as knowledgeable service consumers, to assess the needs of our community and to provide for them. We can join together and plan services for the next decade. We haven't used our power in this way yet. But we can — if we are willing to commit ourselves to each other.

Service providers at the small institutions which now exist in the Boston area — places like the Gay Health Collective, the Homophile Community Health Service, Janus Counseling and others have the power to pool our energies, skills and staff. We could, if we wanted, greatly expand our ability to help our sisters and brothers by bringing together a range of services under one roof as a comprehensive program for the community. So far, we haven't used our power to do this. We've been too busy trying to survive. But we could work together, and some of us have begun to talk about doing just this.

Lesbians and gay men compose 10% of all the voters and taxpayers in the state, but we get very little in return for our votes and tax dollars. One reason for this is that we haven't asked for such a return. We have the power to insist that the interests of our community be recognized and served. We can confront the Massachusetts Department of Mental Health about the fact that only one-hundredth of one percent of its budget is expended to meet the specific mental health needs of gay people. We can demand that the special needs of lesbians and gay men be identified in the state's Health and Mental Health Plans — the documents which project human needs and outline goals to be met through state and Federal funding. Should all our taxes be going to meet the needs of heterosexuals? As voters, we all have the power to make demands of behalf of our community. Some of us have started to do so. We will be much more effective if we have the community behind us.

We have the power to tell straight officeholders who court our votes — like the Mayor of Boston — that we want a tangible return for our community. We can ask for something very concrete: for example, that the city of Boston donate one of its dollar-a-year buildings — and a big one — to the gay community so that we can house our services under one roof at minimal cost. If we don't make demands like these, we will never be taken seriously, because we are not taking ourselves seriously as a community. We haven't done this yet, but some of us are going to do this very soon.

We have the power to join with other gay people on a national level and seek to influence Federal policy so that some proportion of the immense Federal tax bill paid by 20

million gay people is returned to the gay community. Right now, the community gets almost no return on the gigantic chunk that comes out of our paychecks. We need to make the funding of specialized gay-controlled community services one of the demands of the March on Washington. And we need to utilize the power of our numbers so that we have an impact on Federal decision-making in health, mental health and other areas. That's why we organized the National Association of Gay Service Centers one month ago in New York, at the Second National Gay Health Conference. This group will provide a platform for us to come from, so that we will be in a position locally — through a Massachusetts chapter — and nationally to advocate and lobby for appropriate services to the gay community. We have the power of numbers, if we are willing to use it.

If we do not use the power we have as caring community members, as voters, taxpayers and activists to plan for the needs of gay people, what will happen over the next decade? The picture is clear. Straight institutions have a way of periodically getting interested in an issue or a minority, and they are starting to take note of us. They know that in a few years there may be affirmative action requirements demanding that gay people be served by their agencies. They suspect that there may be funds provided for such services. These traditional institutions have powerful political support. They are well placed to apply for funds to "serve" us, and to pay themselves for doing so with *our* tax dollars. This is already beginning to happen. Therapy groups for gay people have begun in several mental health clinics in Boston. A group for gay alcoholics is planned at the city's most prestigious hospital. And there are undoubtedly other such programs in the offing as traditional providers wake up to the existence of the gay minority.

Now, from a philosophical standpoint, it could be argued that it would be ideal if all conventional institutions made provision for the needs of lesbians and gay men. There are certainly enough gay people to go around. But, as someone who has been in the human services for the past 15 years, I can make some predictions as to the scenario from here on in. First, unless our community organizes itself rapidly and seeks political support for gay control of services to gay people, straight institutions will apply for government contracts to serve gays, and will be chosen in preference to institutions in our community. Second, since fads in services go in cycles, and there is no lasting commitment in our society to meet *anyone's* human needs, it is predictable that after a few years the straight institutions will lose interest and greatly reduce or drop their token programs for gays. When that happens, our community will have gone the way of every other minority over the past 10 years. Blacks, Hispanics, drug abusers — the list is long; all used by straight, white, male institutions for institutional survival, then dumped.

If our community permits this to happen, we will have lost several things which are very important. One is our self-respect. Just as an individual needs to be able to take care of herself or himself in order to feel good, so a community needs to empower itself to meet the needs of its members in order to feel healthy. We need to take care of our own business, because we are the ones who are affected when our human needs go unmet. If we let others strip us of our ability to do this, we lose our pride, our power, and ultimately our community.

We can make productive use of this tenth anniversary of gay pride and power to lay our plans for another decade of community-building. We can get together as service consumers and providers, citizens and activists, to take a good look at ourselves, assess our needs, and get down to work for our own gay-controlled community institutions. We have the power to do this. It is the power of our love for each other. We have the means: our own existing institutions, our new national service organization, our political action groups, our community media. Through these means we can join together and build power and cohesiveness in our community. Will we use the power within us to build a caring community and make it grow in the second decade after Stonewall? The decision is entirely up to us.

*Note:* For information about the National Association of Gay Service Centers, write NAGSC, c/o Homophile Community Health Service, 80 Boylston Street, Boston, MA 02116.

## On Racism

By Tia Cross

This essay, the subject of some controversy in our letters pages, was originally presented as a speech at the Boston Lesbian and Gay Pride Rally on June 16, 1979.

Today I am going to speak as a white lesbian feminist about the issue of racism — how it affects us all. I don't represent any group, I am speaking simply as a white person and my remarks are directed to the white people here. Racism is a white problem that we white people must come to grips with and work to change.

Here we all are in this hot sun, wishing we were at the beach. Just think about when you go the beach — how many black or third world people do you see there? Last weekend I went to the beach with a friend and she was the only black person on the whole beach and we talked about what that meant. If you're black and go to a beach near Boston, you are afraid of being insulted, harassed or even attacked. It takes a car, and these days that means a lot of money for gas, to go to a beach on the Cape for example, so class privilege is also a major factor in keeping the beaches white.

This has a direct parallel to our experience as gay people. We find ourselves afraid to walk past a group of All-American heterosexuals having their beach barbecue, with our arms around each other. We white gay people need to recognize how deeply racism affects our lives, and how connected the system of racism is to the systems of homophobia and sexism.

As a white person, I always have the choice not to deal with racism. I have the choice to live in an all white neighborhood, to socialize with white people only, and even to do political work with white people only. And I can tell myself that it's people of color who are affected by racism, not me. But that's simply not true.

I am affected every day, every moment of my life, by the fact that I live in a society founded and built upon the systems of racism and sexism, and the use of violence to maintain those systems. Growing up, I was taught tunnel vision. I was taught attitudes of fear and hatred of people different from me. And that diminished me as a person.

To understand how racism affects me as a white person and all of us, all of the time, you might think about how radiation affects us all. Whether you are for or against nuclear power; whether you eat health food or junk, you are affected by the spread of radiation. Similarly, whether you are a blatant or a more subtle racist; whether you are actively anti-racist or passively living in a safely white little world, you are affected by the racism entrenched in our society.

One of the most recent and obvious examples of racist violence is the reaction of the powers-that-be: the police, the politicians and the mass media, to the brutal murders of twelve black women right here in Boston in the last few months. If those women had been

white, it would have been a big scoop of national importance in the news, like Son of Sam or the Boston Strangler, rather than buried deep in the back pages of only the local papers. And if twelve policemen had been sexually assaulted and murdered, the whole society would be in an uproar. But because they were women, black women, their lives don't count for much to the white people in power.

As a white person, I could choose to put these horrible murders out of my mind, and go on about my life. But as a woman, as a lesbian, I know first hand what purpose violence serves in controlling me, other women and gay people. And as a feminist, I feel how deeply connected I am to each one of the murdered women. I feel grief. I feel fear. And I feel anger.

Black and third world women here are organizing in their communities, they are fighting back against this latest wave of violence. And many white feminists are organizing to work with them and to support their efforts. We have the potential to join together as black, third world and white women into powerful coalitions which could bring about profound social change.

Lesbians and gay men are getting together everywhere to fight the forces that are trying to cram us back into the closet. We must recognize how racism affects us white lesbians and gay men. We must confront our own racism so that we can make real and lasting connections with people of color. A white friend told me that the first small step she took to combat racism — writing a short letter in response to a racist newspaper article, took her a long, long way towards grappling with her own racism. By that simple act, she moved from feeling remote from the reality of racism, to feeling actively, personally involved. She could do something.

We all can do something. We all can do a lot. We can hold workshops on racism, form consciousness-raising groups focusing on racism, and join political action groups fighting the everyday results of racism. To have the movement we want, to gain the quality of freedom we're fighting for, we must put an end to racism, classism, sexism — an end to every system of oppression.

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## Cruising Becomes Target of Protests

Continued from Page 1

### Speakers Lash Out

Rothenberg told *GCN* of the success of the town meeting: "I was standing way in the back, it was so mobbed. We were trying to set up amplifiers so that people in the streets could hear better. It was really wild, probably four or five hundred people inside and several hundred outside. There hasn't been anything like this in the gay community in years in terms of solidarity, concern and response."

The format of the proceeding, which was intended to awaken the gay community to the significance of Friedkin's venture, was much like that of a conventional town meeting. "Four different people spoke on the plot of the film, how it related to our lives, what needed to be done to stop the film... and how Friedkin, with a background of having directed *Boys in the Band*, had a disgraceful track record," said Bell.

Virginia Appuzzo, a founder of the Gay Rights National Lobby and one of the featured speakers, said she was "visibly shaken by the topic of the film." "I witnessed first hand the battering and butchering that occurred after the Anita Bryant purge," she said. She spoke of a young Chicano in Texas who had his throat slit and was stabbed 18 times. "The film will spark a response that will defeat all the efforts we've put in over the last ten years," she said.

Andy Humm, a spokesperson for Dignity and for the Coalition of Lesbian and Gay Rights, spoke on the history of gays in the media. "The actions we take will send a message back to Hollywood that we will not tolerate the exploitation of gay people for profit," he said. "We have to fight back in the streets where it

will be noticed since we don't have access to the magazines and airways... to drive these exploiters back into the closets and off our streets."

### Disruption of Filming

Besides being an information-gathering session and a show of united concern about *Cruising*, the town meeting started a ball rolling to disrupt the production of the film. Rothenberg described how "many of the bar owners and shop owners, who had previously been contracted to cooperate with the film, got up and declared that they would not cooperate with the venture."

"After the meeting," continued Rothenberg, "a contingent marched down to Weehauken Street where today's shooting was scheduled to take place and co-ordinated actions that would make the filming difficult today."

Bell described the kind of tactics that were decided upon and that are currently being employed. "I sat in for about three hours yesterday along with three other people who happen to live in the apartment house where scenes with Al Pacino were to be shot. Between us, we held up production for about five hours, and of course every hour lost is thousands of dollars... and there was nothing they could do about it. They were literally shitting in their pants. It was a glorious feeling," said Bell.

Although the gay people of New York claim success with their disruptive tactics, Friedkin is determined to complete the \$11 million project. Bell stated, "When it gets down to the nitty-gritty, it doesn't matter to them who they're exploiting as long as they make their millions of dollars."

"If the film is finished," said Bell, "which would mean they'd have to build sets in Hollywood, try to duplicate Christopher Street in Wichita, Kansas, then the next step would be to contact distributors and possibly issue law suits."

NGTF's Vida told *GCN*, "Our plans for the moment are to review the script we just received, do an analysis, and get back to the producer. Our understanding is that Friedkin, the director, is not willing to speak with anyone."

"Meanwhile," Vida continued, "there may be a meeting tomorrow [July 25] with Nancy Littlefield who is the head of the Mayor's Office for Motion Picture and Television Production. New York City has to grant permission for film-makers to come and film here and there's pressure to have this permission withdrawn. They've been getting a lot of calls."

Vida expressed optimism concerning possible intervention by the city and the general public to stop Friedkin's film. "We hope that the amount of publicity that has been generated by the town meeting here last night [July 23], the previous articles in the press, Rona Barrett's little blurb on *Good Morning America* the other day, and a thing in the *Post* today will all attract more attention," she said.

Bell asserted that if the film were to be completed elsewhere, the protests would continue and take new forms. "If there's any violence at all [in reaction to *Cruising*] — and there's going to be an eagle-eye open for this," said Bell, "then a mass suit could be filed. But we hope we don't get to that stage; we're hoping to disrupt it."

## Nightclub Discrimination Probed in DC

WASHINGTON, DC — Nightclub practices with specific regard to admission and employment policies are to be the target of a full investigation by the D.C. Office of Human Rights (OHR). The investigation was ordered following a preliminary hearing to air allegations of racial discrimination at area discos.

The *Washington Post* reported that some dozen people attended the hearing, including representatives of the city's gay, black, and Hispanic communities. The hearing was sponsored by OHR and the city's Alcohol and Beverage Control Board (ABCBC).

Following the hearing ABCBC chair Robert Lewis said, "I am amazed that the laws of this city are being violated to this extent." Anita Shelton, director of Washington's Human Rights Commission, said, "These hearings have been enlightening. There is reasonable evidence to call for a full investigation of some nightclubs in this city."

The *Post* ran an article in May quoting several prominent black citizens as saying that they had been denied admission to certain clubs because of their race. One of those clubs was Elan, located at 2020 K St., N.W. Mike Schanlon, a marketing consultant for Elan, said at the hearing that "there is no basis to support this." He said, "We have no quotas or other formulas. We do not use race as a basis of admission."

Devon Dupres, however, a public relations specialist, told the hearing that she had been told by Elan's management that "blacks

were becoming a problem" at the club during 'happy hour.' That's why the membership cards were instituted," she said, "to keep out the blacks. That's what I was told." When asked who told her that, Dupres said she would explain further in private.

"I couldn't believe this kind of thing still occurred in the District of Columbia, in a city 79% black," said Valerie Ducker, a program analyst for Wider Opportunities for Women. "This Schanlon guy does not know the facts."

One specific instance of alleged racial discrimination cited at the hearing came from Dr. Kenneth Smothers, a prominent black psychiatrist, who testified that he was turned away from Elan "because it was too crowded," although he then saw that "seven to ten whites were allowed inside."

Bob Davis, spokesperson for Washington's Gay Activist Alliance, testified that nightclubs regularly discourage minorities from entering by making "excessive" demands for identification.

"Discrimination in D.C. is just as pervasive as it ever was," Davis alleged. "Establishments nowadays are just more subtle and cautious about how they handle it."

The OHR said that it would continue its investigation in order to ascertain the effectiveness of existing legislation "in protecting the rights of those covered by the Human Rights Law of 1977," which prohibits discrimination on the basis of race, color, sex, and religion.

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## Letter Still a Puzzle

Continued from Page 3  
scribed as "a personal friend of mine." Foster explained, "It was a short, *pro-forma* letter . . . I think the mayor was concerned about possible violence." Following the conversation with *GCN*, Foster called Noble to say that *GCN* was seeking a copy of the letter. Noble then called MacCormack to inquire as to the purpose of *GCN*'s inquiries.

*GCN* then called Noble's office in City Hall Annex. Her secretary said that she would try to resolve the matter as expeditiously as possible, and within three hours delivered an unsigned photostated copy of the letter to MacCormack's office, requesting that he forward it to *GCN*. An accompanying note addressed to MacCormack explained that Noble had obtained the copy "from Beth [Charney]."

### The Letter

The letter read, "My sincere thanks for all of your help this past week. It is widely known that you were most influential in keeping peace in the City of Boston on Thursday evening [May 24] and for this the residents of this City and I will always be grateful."

"It is my regret that I could not meet with you and tell you of my appreciation. Perhaps one day that will be possible."

Although it is typed on official stationery, which bears the mayor's name, it bears no signature, so there is no way to de-

termine whether White or one of his aides did, in fact, sign it. MacCormack explained that "anybody who is a special assistant to the mayor or is high up in the City administration is given that stationery."

The letter begins, "Dear Jim," which, MacCormack explained, is inconsistent with the mayor's ordinarily formal style. He added that White had never met Foster, and so the use of the informal salutation is even more unusual. Additionally, there are no secretary's initials at the bottom of the letter, which is uncharacteristic of letters sent from City Hall. Finally, a question arises as to where White obtained Foster's home address, to which the letter was mailed.

Two other speakers at the May 24 rally, author Allen Young and Ann Maguire, coordinator of the Massachusetts Caucus for Gay Legislation, expressed feelings of resentment that a letter had been sent to one speaker, but to none of the others. Both Maguire and Young said that if the mayor expressed his gratitude to one speaker, he should have thanked all of them.

Because of all the conflicting data, and because the original letter is unavailable, the gay community will probably never know whether the letter did, in fact, originate from the office of the mayor.

## Oberlin and Discrimination

Continued from Page 3  
OCGU to make the issue a priority. Negotiations were then begun with the College to have all College publications, which had previously listed only the required categories, brought into conformity with the full policy. It was during this process that officers of the College reversed themselves, stating that the Student Handbook was mistaken and that although it accurately reflected administrative policy, the full policy was not official and should not be represented as such.

OCGU made the decision to lobby for extension of the comprehensive policy to include students. The groups sought support from the various student groups on campus and received endorsements from every organization that was approached. The proposal was then made to the

## Age of Consent Laws are Target of Resolution

Continued from Page 3  
taking a position on the relationships themselves.

Penalties for such relationships in Maryland include institutionalization and long prison sentences. If an adult has sex with a person under the age of 14, the penalty for conviction is life imprisonment; if the youth is 14 or 15, the penalty is up to 20 years in prison; and if the youth is over the age of 15, a person can receive up to 10 years in prison regardless of the

Student Life Committee, who would have to recommend passage to the General Faculty, who, in turn, would refer it to the Trustees. Though the Student Life Committee tabled the proposal, a subcommittee was formed to investigate ramifications of the policy. During this investigation, the College once again reversed itself, this time officially, with the College's attorney, Scribner Fauver, Director of Personnel Harris, and President Danenberg all affirming that the 1977 policy did, in fact, cover students. The Student Life Committee voted to send a memo to this effect to all members of the College Community. Printed statements of the College's non-discrimination policy are to be brought into conformity with the broader policy in the next editions of College publications.

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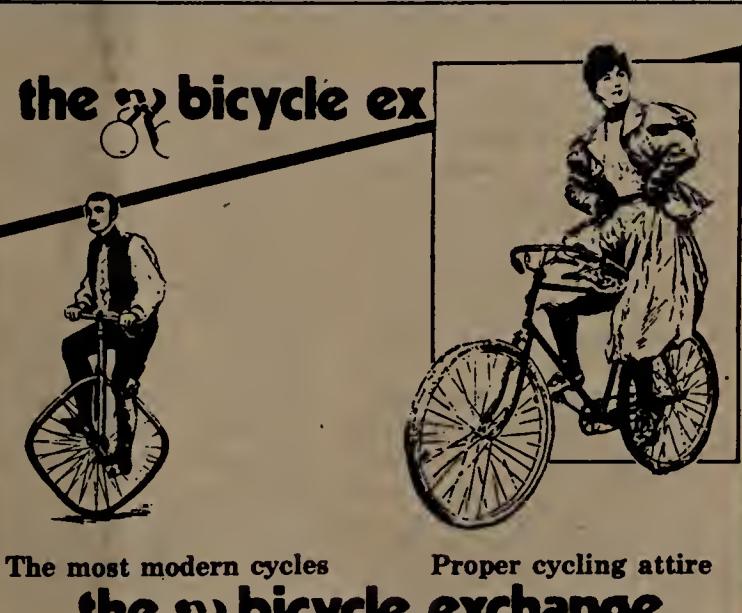
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## Sullivan maintains he was wrongfully convicted of a murder he did not commit, his homosexuality used against him. He is fighting for his life.

By John Kyper

Senator John Briggs could not convince California voters last November to ban homosexual school teachers, but he was more successful with Proposition 7, the Death Penalty Initiative. It passed statewide by a margin of two to one, greater than the margin of defeat of Proposition 6.

San Francisco had stood out by voting against Proposition 13 the summer before, and once again it bucked fashionable hysteria and opposed capital punishment with a 55% vote. It had, of course, been opposed by Harvey Milk and George Moscone, and supported by Dan White. Gay voters contributed significantly toward its defeat in San Francisco. The heavily gay neighborhoods of District 5 voted almost 3-1 against it, a margin dwarfed only by the 8-1 vote against Six.

The assassinations of Harvey Milk and George Moscone were a test of gays' commitment against capital punishment, especially since the victims were so loved and the villain such a self-caricature of the law-and-order demagogue, exuding his repressed sexuality. (I had long suspected that such demagogues, like Nixon, secretly envied the lawless elements they attacked.) I know many people who openly hoped that Dan White would be sent to the gas chamber. The Lesbian and Gay Men's Coalition Against the Death Penalty had initially called a demonstration at City Hall for the night after the verdict. In the unlikely event that Dan White was found guilty of first degree murder, the protest was to have been against capital punishment; however, I am sure only a fraction of the people who turned out on May 21st would have been there.

One does not have to be the stereotypical liberal "bleeding heart" to oppose the death penalty — even for Dan White. (Personally, I think it inexcusable mercy to put that pathetic wretch out of his earthly agony.) It is, at best, debatable whether death is a deterrent. If we acknowledge the death-wish that resides in every one of us, then we can comprehend why many murderers, like Gary Gilmore, kill others with the thinly-veiled desire that their own existence be terminated.

The administration of capital punishment has been doubly racist: blacks are more likely to be executed than whites, and the murderer of a white victim is many times more likely to receive death than the murderer of a black. Slightly over half of our murder victims are black, but the vast majority of the 400-plus death row inmates have been sentenced for killing a white. Few — if any — whites have ever been executed in the United States for the murder of a black person. Years ago I was disabused of whatever last illusions I may have had of the system's fairness when a policeman said, "Let those black faggots kill each other off," after a friend had been stabbed to death. As the "voluntary manslaughter" verdict against Dan White demonstrates once again, some people's lives are more valuable than others. A doggerel piece of post-riot graffiti put it very well: "If White were Black, Latino or Gay / To the Gas Chamber he'd be on his way."

But my principal reason for opposing capital punishment is classically conservative; I deny The State the right to kill because it will inevitably seek to put away dissidents and minorities as scapegoats: Sacco and Vanzetti, the Scottsboro Boys, Ethel and Julius Rosenberg, Caryl Chessman. We delude ourselves if we imagine that our age is more enlightened, that the guidelines prescribed by the U.S. Supreme Court will guarantee against a mistake or frame-up. The execution even of a person who is undisputedly guilty of the most cold-blooded murder increases the possibility that an innocent person will be forced to share the same fate.

It is a fitting commentary on American justice that, four days after the Dan White verdict, Florida should execute John Spenklink, the first person unwillingly executed in this country since 1967. Certainly Spenklink was no "model citizen," yet his crime could hardly have been any more heinous than the City Hall killings: he was a prison escapee who repeatedly stabbed and shot his traveling companion when the latter attempted to kill him after allegedly raping and robbing him. At his trial five years ago he refused to plea-bargain to second degree murder and a life sentence, insisting that he had acted in self-defense. After the execution the Miami *Herald* interviewed several local prosecutors and judges, who unanimously agreed that had the killing occurred in Miami instead of Tallahassee, the prosecution would never have mentioned capital punishment.

Newspaper reports of the execution recall accounts of human sacrifice rituals in earlier times — complete with black hoods for two executioners and their victim. Only the technology has advanced. To say that someone "fries" in the electric chair is a polite understatement of the gruesome reality. Those Aztec priests we like to deride as "primitive" did it better.

John Spenklink had been through the long agony of waiting after the governor had signed his death warrant once before, in 1977. His last hours were pure hell, as he waited for the Supreme Court to lift the final stay of execution, wondering whether Governor Bob Graham would issue a last-minute reprieve that never came. Many guards, although not all, were pleased to be involved in an execution. Sources inside the prison reported that Spenklink was brutalized, his head and one leg forcibly shaved. Not surprisingly, he put up a struggle, crying and begging to live, and several brawny guards had to strap him into the electric chair.

He was denied an earlier promise to make a last statement — were authorities afraid of what he might say about his treatment? His mouth was gagged, taped and strapped shut. He waited eleven minutes, which must have seemed an eternity to him, while the warden talked with the governor on the telephone. Only when everything was ready were the blinds of the witnesses' chamber opened. Witnesses reported a look of

utter terror in Spenklink's face before the hood was lowered. Thus sanitized (who wanted to see his lips burn or his eyes pop out?) the execution was ready to proceed. As his sister put it at the protest rally outside the Starke prison, we wouldn't kill a dog that way.

Shortly after the execution police in Jacksonville were selling T-shirts with the electric chair pictured on front and the slogan "1 down — 133 to go." Florida's death row is the largest in the nation — 132 men and one woman. Jimmy Carter and the myth of the "New South" notwithstanding, 84% of the nation's death row inmates are in the South. Carter himself had signed Georgia's death penalty law when he was governor — so much for "human rights."

Robert Austin Sullivan is a gay brother who has lived on Starke's death row for longer than John Spenklink. He has now been there longer than any other inmate. Sullivan maintains he was wrongfully convicted of a murder he did not commit, his homosexuality used against him. He is fighting for his life. In June he came within two days of being executed, ironically, during Gay Pride Week.

The victim was Donald Schmidt, night manager of the Homestead Howard Johnson's restaurant in suburban Miami. Schmidt disappeared with two days' receipts on Sunday, April 8, 1973, after closing for the evening. Three days later his body was discovered by two hunters in a marshy field that is commonly used for target practice. He was missing his wrist watch and a wallet that contained several credit cards. Police notified credit card companies to be on the watch for anyone using Schmidt's card. The medical examiner reported that he had been killed by not more than two shotgun blasts in the head.

Not long thereafter, Mastercharge informed police that its card issued to Donald Schmidt had been repeatedly used in the Dade County area. The description of its user matched that of Robert Sullivan, a former manager of the Homestead Hojo. Sullivan had been forced to resign in June, 1972, after an embezzlement investigation. He had admitted taking money and claimed he needed it to pay a blackmailer who was threatening to reveal his homosexuality to his family and employer. There was no conviction, however, as he had cooperated and agreed to pay restitution. Police had never attempted to pursue the blackmailer.

Bob Sullivan had left Miami shortly after his discharge and returned to New Hampshire to help his father, who was then recovering from a stroke. Police learned that he had worked as a food and beverage manager at a Sheraton hotel there, but had recently returned to Florida to take a similar job at the University of Miami. They also discovered that he had the family shotgun in the trunk of his car. He had placed it there the year before, for hunting.

Sgt. Arthur Felton of the Dade County Police, the lead investigator, sought a local arrest warrant for Sullivan, but no court would comply because police did not have enough evidence to justify arrest. Undaunted, he was determined to try anything to get his suspect. The New Hampshire Sheraton was conducting an embezzlement investigation and needed to question Bob, but it had not contacted him. (Two other employees were eventually caught and discharged.) Felton obtained an arrest warrant from New Hampshire; however, it was issued not from the county where Sullivan had worked, but from the county where he had *lived*.

Sullivan contends he was set up for the murder rap. According to his account, he realized too late that he had blundered, perhaps fatally. For several weeks after his arrival in Miami he shared a motel room with Reid McLaughlin, his traveling companion, whom he had known as a doorman at The Other Side bar in Boston. Unknown to him, McLaughlin was also AWOL from the Marines and a drug dealer. Relations between the two deteriorated rapidly after a messy triangle with John, a former fellow employee at the Homestead Hojo. Things became even worse after Gilbert Jackson, a mutual friend, flew in from Boston to spend his Easter vacation with them. Sullivan was waiting for the lease to begin on his new apartment, and he could not afford to move until then.

One day McLaughlin asked Sullivan several questions about credit card use. He showed Schmidt's Mastercharge to Bob, claiming that he was going out with Schmidt, who had loaned him the card. He offered Bob use of the card to repay travel expenses. Bob agreed and they went out to buy clothes. It was the worst mistake he ever made. Sullivan's watch was being repaired, and McLaughlin also loaned him what he said was his watch.

The following day Bob discovered an account of the robbery-abduction-murder in the Miami *News*. Angrily he confronted McLaughlin, who finally confessed to the scheme. McLaughlin claimed that he had committed the crime with John. They had borrowed the shotgun and shot Schmidt twice. Later he was to admit to a cellmate that Jackson, the actual murderer, had gone free, while he had obtained a life sentence for turning state's evidence and falsely implicating Sullivan. The cellmate eventually met Sullivan and signed an affidavit at his request, testifying to what McLaughlin had said.

McLaughlin cynically used Bob's feelings for John to dissuade him from going to the police. Bob was afraid of getting involved with the police, also, because he feared he might be implicated and didn't want to jeopardize his new job. He kept Schmidt's Mastercharge because, naively, he didn't want to destroy evidence. He did not use it again. "I prayed that I could ride out the storm," he was later to write, not realizing how diligently Sgt. Felton was laying his trap.

Dade County police under Felton's command staked out Keith's Cruise Room, a gay bar that Bob usually frequented, on the night of April 16. The bar is located in Broward County; nevertheless, Felton made no attempt to inform local authorities of his activities. He was

"Knowing that come at any time . . . wondering if or the grille gate bad news head death warrant or boggling with proportionally as the draws near."

# Florida's Death Row

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my way. The  
real must be mind-  
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Execution hour

## Taking advantage of his intoxication, officers, especially Felton, threatened him, played psychological games and coerced him into signing a confession.

illegally operating out of his jurisdiction. Officers saw Sullivan and two companions arrive in a car and go into the lounge. They waited outside until the three left after the 4:00 a.m. closing, followed the car for less than a mile, over the county line. Once inside Dade County, the police stopped Bob's car. With him were McLaughlin and Jackson.

Sullivan and McLaughlin were arrested. The car was searched even before Bob was read his rights, revealing a shotgun in the trunk and a pistol in the glove compartment. McLaughlin had stolen the pistol and placed it in the glove compartment, unknown to Sullivan. Police also found the victim's watch and Mastercharge on Sullivan. His claims of innocence and repeated requests to call attorney Thomas Murphy (whom he left only minutes before at Keith's) were ignored. Police interrogated him for over eight hours before booking him. He failed to maintain his right to silence and signed away his rights. Taking advantage of his intoxication, officers, especially Felton, threatened him, played psychological games and coerced him into signing a confession. They promised him parole in a few years if he cooperated. Meanwhile, McLaughlin was undergoing a similar interrogation, signing a confession that named Sullivan as the killer. Gilbert Jackson was released at the arrest scene after brief questioning and never brought to the police station or called as a witness.

Sullivan was pitifully naive, believing that his confession would be thrown out in court. He was sure he would have a fair trial. But his father, a surgeon, refused to hire him a lawyer. Instead, he ended up with a public defender, who failed to locate five potential alibi witnesses who could testify that he was thirty miles away, at Keith's, at the time of the crime. He had his lawyer removed for incompetence. At the time of his confession, Sullivan had deliberately stated he had beat Schmidt with a tire iron and shot him four times, knowing that these statements would be contradicted by the autopsy report. His new attorney, another public defender, failed to expose contradictions in the confession and in police testimony.

At his trial in November, 1973, Sullivan was portrayed as a cold-blooded killer wanting to commit the perfect crime. (Why, one wonders, would he have used the credit card of someone he had just murdered?) Felton had him stating during the interrogation, "I always wanted to commit a murder," a remark he denies he ever made. McLaughlin slipped at one point during cross examination and admitted, "My sentence will depend on my testimony." (He received life with the possibility of an early parole.) The defense attorney asked few questions of the state's witnesses. The police, prosecutor, judge and jury all knew of Sullivan's homosexuality; and the prosecutor made repeated comparisons to Leopold and Loeb. But there was no Clarence Darrow to get him off. He was found guilty and sentenced to die.

Florida had called a special session of the legislature to enact a new capital punishment law after the Supreme Court's 1972 decision in *Furman v. Georgia*, striking down the existing laws as unconstitutional because of their arbitrariness. Many states rushed to pass laws that they hoped would provide a "rational" enough criterion to decide who is to die and who is to live, to be considered constitutional. Robert Sullivan was the seventh person to be sentenced under Florida's new law. Near the end of 1973 he arrived on death row, where he has been ever since. His first appeal, automatically granted by the statute, was to the state Supreme Court. His death sentence was the first one to be upheld, by a 4-2 vote. In 1976, the U.S. Supreme Court ruled death penalty laws in Florida, Georgia and Texas constitutional; and shortly afterward it declined to hear his direct appeal. (He still has two more chances at the high court before exhausting all appeals.)

Bob eventually contacted the NAACP Legal Defense Fund, an organization that represents indigent death row clients regardless of race. Unfortunately, its resources are spread thin. Through the Fund he met Roy Black of Miami, the first attorney to take an active interest in his case. He is volunteering as lead counsel. Assisting him is Anthony Amsterdam of Stanford Law School, the foremost authority on capital punishment in the nation. Gay/prison activist Bari Lee Weaver of Lancaster, Pennsylvania, has established a defense fund.

Attorney Black is attempting to get Sullivan a new trial — but his most urgent task now is just to keep him alive. Early in 1977 Bob and five other cases were presented before a Clemency Board headed by Governor Rubin Askew. The governor must either commute sentence to life imprisonment, or sign the inmate's death warrant. Askew signed John Spenkelink's warrant. This case became the final test of Florida's death penalty. None of the other cases had been acted on by the time Askew left office, in January, 1979. The U.S. Supreme Court rejected Spenkelink's last appeal at the beginning of April. Executions could proceed.

Ten inmates, including Spenkelink and Sullivan, were granted clemency hearings before the new governor, Robert Graham. Inmates were hopeful that Graham, who was seen as more liberal than his predecessor, would not be as eager to execute as was Askew. They were wrong. At Spenkelink's hearing, Sullivan learned, the governor did not ask a single question. "I can't figure him out," he said. On May 18 death warrants were signed for John Spenkelink and Willie Dardon — a white and a black. Spenkelink was executed a week later. The state attorney general had personally gone to court to quash the final two days of execution. Dardon received a longer stay, but he may soon follow.

Sullivan's clemency hearing was in the middle of May. The governor can take as long as he wants to render a decision. So Sullivan waited . . . while Spenkelink suffered his last agonies 50 yards from his cell. "Knowing that a decision could come at any time keeps me wired up," he wrote, "wondering if the phone ringing or the grille gate

opening could be bad news heading my way. The death warrant ordeal must be mind-boggling with pressures rising proportionally as the Execution hour draws near." He prepared himself for the worst.

On June 19 Graham signed death warrants for Sullivan and Charles Profitt (plaintiff in the 1976 Supreme Court test case). They were scheduled to die at 7:00 a.m. on Wednesday June 27.

Sullivan was informed of his new status and taken to a cell behind the execution chamber. All of his property was taken from him and stored, even legal papers and personal letters and photographs. Two guards watched over him at all times — the death watch, to prevent the inmate from cheating the chair by his own hands. He was allowed only a Bible in his cell, and he had to request everything of the guards, even toilet paper and cigarettes. The death watch remains in effect until the sentence is carried out or an indefinite stay is granted.

Roy Black left his sickbed to argue for a stay of execution before the Florida Supreme Court on Friday the 22nd. In a bitter blow, a stay was refused, by a 4-3 vote. A judge who had voted for Sullivan in 1974 had switched his vote. Yet Chief Justice Arthur England's vigorous dissent was adopted by U.S. District Judge Jose Gonzalez three days later, when he granted Robert Sullivan an indefinite stay, 38 hours before he was to die. A day later Profitt also received a stay.

Bob had survived his week-long ordeal with the support of many friends who wrote to him, and a few who visited him every day. These are the people who could eloquently contest the prosecution's picture of a cold, calculating murderer. "It was not easy to preserve the balance between having hope, and yet also preparing for the worst," he wrote in an evident understatement. Cardinal Medeiros of Boston and a number of other bishops sent telegrams on his behalf to the governor. As a result of the publicity brought by his predicament, two new witnesses came forward to sign sworn statements that Bob had indeed been at Keith's bar at the time of the murder.

People have spent a dozen years on death row before winning complete exoneration. The last person to die on the Florida electric chair before Spenkelink was Sie Dawson, a black male, who was executed at 9:08 a.m. on May 12, 1964. He may have been innocent.

There has been official collusion in the attempt to kill Robert Sullivan. Valuable, favorable evidence has been lost or destroyed. Gilbert Jackson was found "mysteriously murdered" in his home in Winthrop, Massachusetts on Aug. 28, 1978. The adhesive tape that had bound the victim's wrists had two finger prints on it that were never matched. When examining police evidence a year ago, Black discovered that the trial judge had had the clerk destroy the tape. At a recent hearing on a motion for a new trial, the public defender became the state's star witness and argued against the allegation of insufficient counsel.

Roy Black has also discovered a confidential letter written by the trial judge, Edward Cowart, to the Clemency Board after his 1977 hearing, threatening to resign if Sullivan's sentence were reduced. Since the trial Cowart had been promoted to Chief Judge of Dade County. Prosecutor Ira Dubitsky has become a Circuit Court judge, and Sgt. Fenton was promoted to head the Homicide Division. The prosecutor who argued against Sullivan before the Clemency Board used his case as an issue when she ran unsuccessfully for Circuit Court judge in 1978. Add a governor who doesn't care whom he destroys in his path of political advancement. Black's description of the bloodlust of officialdom is compelling:

[T]he Florida State Courts are only interested in executing as many people as possible in as short a time as possible. At the Federal Court hearing, the State sent three Attorneys General, two State Attorneys, and the trial judge, in an effort to speed the execution. The State had 20-30 lawyers working on the case, with the use of a private jet and the State Highway Patrol to deliver documents.

As Bob put it, "The State went all out to B-B-Q me."

Sullivan has been realistic about his chances for extermination. He is white, a Northerner, well-educated and from an affluent background — a perfect sacrificial lamb for a Southern state that has been criticized for executing so many poor, uneducated blacks. Rumor has it that Florida wants to begin executing whites, to present the charade of "fairness." And Robert Sullivan's case, conveniently, combines the issue of capital punishment with the homophobia that Anita Bryant tapped so successfully in Dade County two years ago.

Unfortunately, this case is difficult to organize around — except in opposition to capital punishment and to demand a new trial. The double bind is that a gay protest would probably inflame officials and result in a faster execution — yet we may lose him anyway.

The defense *desperately* needs to contact Thomas Murphy, the attorney who was drinking with Sullivan the night he was arrested. Murphy was a graduate of Suffolk Law School who was living in the Miami area in 1973. Anyone knowing of his whereabouts is urgently requested to contact Roy Black at (305) 371-6421.

Robert Sullivan has struggled for years to vindicate himself, but he still has a long struggle ahead. His defense fund has been exhausted, and he needs support to continue this fight. Contributions can be sent to: Robert Austin Sullivan Legal Defense Fund, 3002 Marietta Avenue, Lancaster, PA 17601.

**"It was not easy to preserve the balance between having hope, and yet also preparing for the worst. . ."**

# Frustrated, Terrified, Lonely: A Lesbian's Experience in Central State Hospital

By Kim Ward

This is a true story about a very terrifying experience that I had as a patient at Central State Hospital in Oklahoma. I came to be a patient there through a referral from an alcoholism counselor at the Norman Alcoholism Information Center to receive treatment for alcoholism and drug dependency. During the course of my stay there, I was to get in touch with a lot of my feelings that I had suppressed or had not been able to deal with while I was abusing alcohol and drugs. One of these feelings concerned my sexuality, which I felt a need to discuss openly, just as I had discussed other matters in my therapy group and with others.

When I confronted my social worker with the fact that I am a lesbian and that I was having some difficulty feeling comfortable with myself and my sexuality, she told me that she would look for an individual to refer me to for counseling. I was feeling very uncomfortable about this afterwards, and the issue was never brought up again until the day I finished the treatment program and was to move to the Vocational Rehabilitation Center for job placement. At this time I asked her if she had found a person and she gave me a man's name at the Mental Health Center who would do individual therapy with me. I told my counselor at Voc-Rehab and he okayed the sessions.

During our first meeting, I was

asked if I was attracted to this social worker whom I had told. I was also told that I had probably scared her a lot by talking with her about my feelings. This made me feel extremely guilty and wrong about my feelings. Though I had not been aware of any attraction for this woman, I began to question my awareness of my own feelings. I only went to one more session and then I called a secretary at the Mental Health Center and told her that I wanted to quit the sessions.

By this time, I was feeling really down on myself. I went to my Voc-Rehab counselor and told him about my decision. He suggested that I counsel with him once a week, or more often if I needed to talk. During these sessions, I was asked if I considered myself "butch," was told to "shake hands like a man if I wanted to be like one" and was ridiculed in various other ways. Later, I was asked about my childhood and my relationships with my mother and step-father and was told that "something back there had to have happened." I was asked how long I would be able to go into a gay bar and just drink cokes. When I was given some scholastic aptitude tests, I was given some type of test in which I drew a picture of a man and a woman. When the test results came back, included in the results read to me by my counselor was the fact that "it has been concluded that you are not a les-

bian." I was told that I feared men and that my problem would be resolved if I could only trust men.

During this time, I really had a lot of faith in my counselor because I looked to him as an authority and I was attempting to change myself. But nothing was changing in my feelings except that I was getting more frustrated and depressed. I told a psychiatric attendant on the Voc-Rehab unit, and she suggested that I go to every dance every week, go out with the men and visit with them, and not associate so much with the women. I did this for quite some time and found myself feeling no attraction whatsoever when I danced with the men there. I went to the movies both at the hospital and outside the hospital grounds and went out to dinner with the men. However, I felt nothing more than just having a good time watching the show — talking, eating, etc.

I had been attending a lot of Alcoholics Anonymous (AA) meetings and staying sober during this time, but I felt very scared about what might happen because my counselor was suggesting to me that if I wanted to stay sober I would have to solve this "problem." At this point, totally confused, depressed, and frustrated, I went to my counselor and told him a flat lie. I told him that the "problem" was resolved and my feelings had changed. I was tired of talking with him because it was

so humiliating to me. This discontinued the sessions. I remember a big smile came on his face as I told him. Still confused, I left his office and went on a town pass to the library to search for books on the cure of homosexuality.

A short while later, I was at an AA meeting when a man there said that he needed to talk about the fact that he was gay and how uncomfortable he had been with this while he was drinking. I just about fell out of my chair! Another gay person with a drinking problem who had been sober for a while and seemed to be getting relatively happy and comfortable with himself! When it was my turn to speak, I "came out" and openly admitted that I too was gay and how alone I had felt with it.

It was at this time that I discovered Gay AA meetings. I have been attending these ever since.

Even though at this time I am the only woman in the group, I have continually grown and learned more about myself. I have been able to share and openly express a lot of my feelings and receive positive reinforcement instead of confrontation and negative feelings about myself as a lesbian. We have several members in our group who have several years of sobriety and can really share their feelings and experiences about the gay drinking problem and alcoholism in the gay community. While I was still living at Voc-Rehab, I secretly attended these

meetings and slowly began to feel okay about myself as the person I am.

I am now living in the Norman community, holding a full-time job, attending school part-time, attending AA meetings, not having to use alcohol and drugs and most of all, leading a much happier and more rewarding life. One big step in this process involved my finally being able to talk with others openly about being a lesbian without being condemned for it. I grant you, this was not the only area that I needed to work on at the time and I did receive a lot of help on my other problems at the hospital. However, no one tried talking with me openly and constructively about my feelings and I never received the support which would have made me feel more like a good person with a promising future.

The fact that I was treated with ridicule, was made to feel guilty, and encouraged to "change" has a lot to say about the way gay patients are treated at Central State Hospital. I can't begin to adequately express to a person (unless they have been in this situation) how frustrating, terrifying, lonely and afraid I felt while I was a patient at the hospital. My sincere hope is that people will read this with an open mind and heart. I hope that the gay patients at Central State Hospital today are not subject to the harassment I encountered there.



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# Streets of San Francisco



By Carl Wittman

News of Important Events in the old days — the Battle of Hastings, the assassination of Lincoln, the crucifixion of Christ — took a long time to reach its "audience." A garbled version of a story might be brought by a traveller; later accounts would fill in details or contradict this and that; legends would be woven, embroidered or appliqued, left to hang on the walls for generations of children to absorb; stories would be retold for decades. Some news would never reach anyone. No tapestry, just a few threads; no oral tradition, just instinctive fears. This is the nature of gay history.

But now, with gay liberation and modern technology, our history is also processed. Within seconds, television watchers throughout the world get the scoop, perhaps with an "analysis" a few hours later. The next morning you can read the same thing in the press. Perhaps a week later, special interest publications like this one may give more detail, a different angle, perhaps some rhetoric (although we try hard to downplay it). But by that time the rest of the media have jolted us with the grounding of the DC-10's, the latest power company rate increase scandal, the loss of a flautist's hand on a subway track, and Skylab. Except for the few people actually involved, the important events quickly recede from the public awareness.

What I am afraid of is that the important events which began with the Milk/Moscone assassinations and culminated in the "gay riot" at San Francisco City Hall and "police riot" a few hours later on Castro Street are being processed in the usual way, robbing us of our history. We remember the image of the cop cars burning. Many of us deplore the "senseless" violence, although we may feel good inside that we fought back, and feel that the killer White got off cheap, having murdered our good leader.

Recently, I spent a few days talking with friends in San Francisco about these events. I came away with the sense that quite remarkable things are occurring there. I wish we could hire a dozen bards to wander around the country recounting this story, but in lieu of that, here is what I would figure out.

The media would have us believe that the murders, the trial and the riots are all "senseless" — that is, inexplicable. What stands

out is how full of "sense" the murders of San Francisco's mayor and first gay supervisor actually were. San Francisco's electorate is rapidly changing. Lesbians and gay men have moved to the city in droves in recent years, and now constitute perhaps 20-25% of the population (almost all of them are of voting age). A coalition between gays and racial minorities would represent considerably more than half the population. Two years ago this coalition won a minor victory: election of the city governing council by neighborhood rather than at-large. The result was the election of a gay supervisor, a black, and a feminist. As well as Dan White.

There are interests in San Francisco which are not pleased with the prospect of a minorities-dominated city government. Dan White was a prime spokesperson for these interests. His clean cut, all-American boy image — athlete, cop, soldier, fireman, husband and father — appealed to the electorate of his district. These voters are the foot-soldiers of the right wing: working class people, aspiring to the TV dream of the good life and scared of losing the modest wealth they have precariously acquired. They are scared of people different from them — queers, latinos, blacks, middle-class liberals — and angry at a government which taxes them for social welfare. They are faithful to the pillars of 1950's America: God and Country, Hard Work, Morality.

Most police officers in San Francisco (as elsewhere) come from this group, and the Police Officers Association (POA) is their representative. The POA is being challenged by an association of black, latino, women, and more liberal cops. It is also threatened by the implementation of a recruitment drive for gay cops — 170 women and men have passed the initial screenings. These struggles were foremost in the news last fall, before the assassinations.

Another, completely different set of people also backed Dan White — downtown financial interests. These range from multinational corporations like Bechtel, to powerful developer-real estate interests who would rather create a modern tourist-center moneymaking city, than a free space for America's pariahs. A major development scheme for the San Francisco tourist waterfront is Pier 39. This was another hot item on the

Supervisors' agenda last fall. Dan White — who, with his wife, was opening a small baked-potato concern on Pier 39 — was its major protagonist, and Milk its major antagonist.

When Dan White quit his job as supervisor last fall, one can imagine the pressures put upon him. As San Francisco *Examiner* columnist W. E. Barnes put it "It took only a few days for White to realize these same people had little interest in a fireman who used to be a supervisor." People "who believed, not without cause, that they owned a piece of [White]" demanded that he get back on the job. Indeed, White must have been pretty desperate when Mayor Moscone held him to his resignation and told him he was not being appointed to fill his own vacancy. He was desperate enough to kill Moscone, and then to kill Milk, who not only had lobbied to keep White off the Board but had opposed White vigorously on the issues of POA representation and Pier 39, White's pet projects. White may have cracked, as his psychiatric defense argued, but not so much that he couldn't carry out the same kind of orders he had taken in the army or on the police force: get your man.

What are commonly referred to as the Dan White murders are better dubbed assassinations — public officials were killed as a challenge to the policies they were supporting. Milk, apparently, was not just "the gay supervisor" but the prime spokesperson for justice for minorities, for city policies that would benefit people rather than business. Moscone, more of a traditional liberal, had been supportive of these concerns, while his rival Dianne Feinstein had consistently been supported by White and the monied, bigoted forces which he represented. It is hard to imagine that the political incentive and consequences of the assassinations could be overlooked.

However, throughout Dan White's trial, they were ignored completely. The defense legal team, of course, portrayed White as a nice man who had cracked under personal pressures, who killed Milk and Moscone while in a state of "diminished mental capacity." The prosecution (the San Francisco District Attorney's office) obliged completely, thus guaranteeing the jurors' sympathy and getting White off with a minimum sentence. This strategy more

Continued on Page 12

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## BOOK REVIEW

Gay Community News

### LAVENDER CULTURE

Edited by Karla Jay  
and Allen Young  
Jove Book, \$2.50, 485 pp.

Reviewed by George Michaelson

**I**N ONE of the best essays in this anthology, Fran Koski and Maida Tilchen discuss the images of lesbians in the "trash novels" of the fifties and sixties. Often written by men for a male audience, almost always edited by (straight) men to conform to the straightimage of lesbian perversity, these novels nevertheless were, as Kate Millett wrote in *Flying*, "the only books where one woman kissed another, touched her, transported to read finally in a book what had been the dearest part of my experienced recognized at last in print." Many were in fact written by women, and though the editors usually made sure that the lesbian character ended up mourning her perversity, or happily converting to heterosexuality, images of strong, self-assured woman-identified women did appear from time to time.

Koski and Tilchen believe that many of the novels' descriptions accurately reflect the bar scene and the experience of coming out in the fifties and sixties. The novels certainly reflected straight male society's attitudes toward homosexuality, and point to the internalization of those oppressive attitudes by many lesbians. The authors of the essay cite as typical the following passage from *After School* (Satan Press: 1966) by Donna Powell:

We'd enjoy ourselves, and that was that — it was over and done with. No regrets. No shame. No guilt. It had been a natural thing, occurring because of natural desires, and now it was natural to be talking and laughing and drinking together like three natural human beings.

And then Doris sort of dropped a word — 'lesbian' — and in a flash my brain completely convoluted. I looked down at my hands and they looked all ugly and yellow. I smelled one hand and nearly retched. I wiped my mouth hard on my arm.

I undressed, got in the shower. . . . Then I scrubbed myself. Everywhere . . .

"Lesbian! Lesbian! Lesbian!" I repeated, beginning to cry. And then I got sick, and threw up all over my legs and feet . . .

The fate of this character, and of the novel itself, says a great deal about the emergence of a lesbian and gay male identity — and culture — in recent years. The British historian, Jeffrey Weeks, has analyzed the development of a "medical model" of homosexuality in the mid-nineteenth century (see Joseph Interrante's informative review of Week's book, *Coming Out*, in *GCN*, Vol. 6, No. 33). This changed the social concep-

### Lavender Culture . . .



### Whose Culture?

tion of homosexuality from that of a sinful behavior in which *anyone* might participate to that of a congenital disorder characteristic of a certain, identifiable few. Weeks argues that this eventually changed the self-concept of women and men engaged in homosexual behavior — that they came to think of themselves as distinguished from others and characterized by their homosexuality, as if they formed a distinct category of humankind. "Lesbian," "Faggot." Instead of just "doing it," one "became it." And given pervasive social hostility, to discover oneself as "gay" or as "lesbian" often led to the feelings of self-hate and desperate isolation expressed so melodramatically in this 1966 novel.

Not only the character, but the novel itself, is significant in terms of our recent cultural history. Until recently, we could not speak directly to each other, for ourselves, but were hidden in and by straight culture. There were the novels like this one, in which lesbian self-hatred was emphasized. There were the novels, the poems, the paintings, in which our love was disguised to pass as straight, so that one now needs

hetero-homo dictionaries to translate Gertrude Stein, Marcel Proust, and others. There were other works such as Forster's *Maurice*, which were never published during the author's lifetime. Several of the essays in *Lavender Culture* guide one's appreciation of these earlier works, so long interpreted by straights.

What this book celebrates is the emergence of gay and lesbian cultures that are no longer defined by others. The lesbian and gay liberation movements are struggling to create the free space in which we can be homosexual, in which our homosexuality can be integrated into the "rest" of our lives. These movements seek to break down the isolation to which we've so long been condemned, to give us our own voice. And to a remarkable extent, we are succeeding. We no longer have to look to the trash novels, to the occasional references in the straight press, to the double entendre of a song's lyrics, to the homophobic, straight "helping professions," for traces of our culture or for help in understanding ourselves. To an unprecedented extent in this country, a sense of pride, power,

and solidarity is emerging in our community; we are beginning to develop a culture that is more truly our own.

*Lavender Culture* is an important book, both because it documents the historical development and recognition of that culture, and because it will serve to introduce many still isolated lesbians and gay men to it. Like most of the people with whom I've discussed this book, I like it. I find it interesting — often exciting — to read. And though I ultimately think it falls short of its ambitious purpose, I recommend it. My criticisms in some respects severe, are tempered by my appreciation of the book's many strong points, and the fact that it exists at all.

This is the third anthology edited by Karla Jay and Allen Young (*Out of the Closets* was published in 1972, *After You're Out* in 1975). Its 43 essays seek to discern traces of a gay male or lesbian "sensibility" in the cultures of the western past, to explore how our culture has been defined and controlled — when not wholly suppressed — by others, and to document the emergence, in recent years, of an autonomous, self-defined and highly visible cul-

ture. The editors understand "culture" to refer both to the arts and to patterns of social behavior and organization, and they have wisely chosen in their selection of essays to give equal representation to both. The trouble as I'll explore later is that they fail to document either very systematically, and there's no excuse for some of the most gaping holes.

Many of the essays can serve as guides to people interested in pursuing traces of gay and lesbian culture. Tilchen and Koski's article on lesbian pulp novels, Ian Young's review of the poetry of male love, and Don Shewey's short, but comprehensive, look at gay men in theatre all serve this purpose well.

Shewey gives an interesting account of the struggle to develop an outlet for gay-identified gay male theatre Off-Off Broadway as well as a hurried review of traditional plays which use homosexuality for sensationalism. However, other essays could have probed much more deeply into the economics and sociology of their subjects. Some of them, like Tommi Avicolli's review of "Images of Gays in Rock Music," read like laundry lists, but even here a gay radio show could easily base a few interesting programs on his article.

Appropriately, a major subject of the anthology is the bar scene, that center of both lesbian and gay male sub-culture — the *only* center for many. Two of the essays briefly re-create the men's bar scenes of Cleveland and Worcester in the forties and fifties. The bars were owned and controlled by straights; behavior and dress were strictly regulated; alcoholism was encouraged; and the bars were subjected to frequent police raids — and yet, despite it all, or simply because it was so much worse outside the bar walls, a nostalgia pervades these first-person accounts. This is not so in Felice Newman's sharp attack on the bar scene today ("Why I'm Not Dancing"), which points out that not much has changed. (With a few notable exceptions, who owns Boston's bars?) The police raids aren't so frequent anymore; homosexuality is tolerated as long as it's off the street, expressed as consumerism. "I went to the bar looking for relief from heterosexuality," she writes. "Instead I found a parody." We no longer just reproduce the straight bar scene, she continues; we inspire it (disco!, as *Time* so graciously acknowledges), but we don't CHANGE it. To an awesome extent, we have bought whatever level of social tolerance we now enjoy, by buying into the system.

Several essays argue that this consumerism marks one of the major differences between lesbian and gay male cultures. Because as a group of gay men have higher

*Continued on page 5*

# Gay Community News

## Book Review

August 1979

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### NON-FICTION

GENDER ADVERTISEMENTS. By Erving Goffman.

LAVENDER CULTURE. Edited by Karla Jay and Allen Young.

THE LESBIAN PRIMER. By Liz Diamond.

THE SADEIAN WOMEN. By Angela Carter.

TERRORIST CHIC. By Michael Selzer

### FICTION

THE CATCH TRAP. By Marion Zimmer Bradley.

GAY PLAYS: The First Collection. Edited by

William M. Hoffman.

KISS OF THE SPIDER WOMAN. By Manuel Puig.

LOVE STORIES BY NEW WOMEN. Edited by

Charleen Swansea and Barbara Campbell

NATURAL ACTS. By James Fritchand.

### POETRY

MISGIVINGS. By Richard Howard.

NOTHING IS LOST. By Beatrice Hawley.

# Ourselves to See

## GENDER ADVERTISEMENTS

By Erving Goffman  
Harper and Row, New York  
83 pp., \$4.95

Reviewed by Mel Horne

FOR THE past twenty years Erving Goffman has been observing the construction of social reality directly from the building site: the arena of "mutual monitoring" known as social situations wherein we create, present and manage a self in interaction with others.

In *The Presentation of Self in Everyday Life* (1959), in *Asylums* (1961), and in *Stigma* (1963), as well as in other works, Goffman has pursued the insights of the pioneer American social psychologist, George Herbert Mead. For Mead, the social situation, or "social act", to use Mead's term, was the fundamental unit of society. It is, after all, in social situations that most of the world's work gets done: business transactions, wars, weddings, dinners with friends, shopping, falling in love, parenting. An analysis of social situations then "... in all of their multitudinous variety, their variable connections, and their complex networks . . ." reveals the ongoing life of a society.\*

In *Gender Advertisements*, Goffman raises the question of how it is possible that commercial advertisements which give us mere glimpses of social situations using models, photographic technology, and props can convince us of the "rightness" and "naturalness" of scenes that we know to be staged. It is possible, Goffman argues, because "... the job the advertiser has of dramatizing the value of [a] product is not unlike the job a society has of infusing its social situations with ceremonial and with ritual signs facilitating the orientation of participants to one another." In short, both commercial advertising and participants in real-life social situations draw upon the same "... institutionalized arrangements in social life which allow strangers to glimpse the lives of persons they pass . . ." and which allow for the quick-as-a-flash comprehension of scenes depicted in advertisements.

The institutional arrangements in social life of which Goffman speaks are dominance, subordination and hierarchy. These facts of our social life are affirmed in social situations through the use of behavioral displays — stylized indications of social identity, mood, intent, expectation and attitude. For example, when you have an interview with your boss, it is unlikely that you will preface the interaction with a statement of your intention to behave as a subordinate. Instead, you will act out (as will she or he) the nature of the relationship between dominance and subordination on the "microecological" level of display. The two of you will conspire to affirm a basic social arrangement.

Goffman does not deal with the question of how gender and its display became a fundamental determinate in the institutionalization of power in society. The merit of Goffman's analysis in *Gender Advertisements*, and its most stunning revelation, resides in his discovery that the parent-child relationship complex provides the source of gender behavioral imagery which both expresses and constitutes the relationship of dominance and subordination among adults and most specifically between men and women. "Ritually speaking," says Goffman, "females are equivalent to subordinate males and both are equivalent to children. The extensive collection of advertisements which form the final section of *Gender Advertisements* bears out this contention. Women are depicted in spatial positionings and with attitudes about themselves and the social situations in which they are involved, in ways that make sense only by reference to the child-parent complex as the source of imagery for subordinate female gender display. As Goffman comments on one set of advertisements showing women in "puckish" behavior displays: Given the subordinated and indulged position of children in regard to adults, it would appear that to present oneself in puckish styling is to encourage the corresponding treatment. How much of this guise is found in real life is an open question; but found it is in advertisements.

However, these enactments of dominance and subordination as encoded in masculine and feminine gender displays are not immutable. Goffman rejects the doctrine of natural expression which maintains that differential gender displays are the essential and innate expression of maleness and femaleness. "Expression," says Goffman, "is not instinctive but socially learned and socially patterned; it is a socially defined category which employs a particular expression, and a socially established schedule which determines when these expressions will occur." The problem is that these expressions, like dogshit in Boston, are scheduled for appearance everywhere. As Goffman states "... intimacy certainly brings no corrective. In our society in all classes the tenderest expression of affection involves displays that are politically questionable . . . Cross-sex affectional gestures choreograph protector and protected, embracer and embraced, comforter and comforted, supporter and supported, extender of affection and recipient thereof; and it is defined as only natural that the male encompass and the female be encompassed. (O)ther disadvantaged persons can turn from the world to a domestic scene where self-determination and relief from inequality are possible, the disadvantage that persons who are female suffer precludes this; the places identified in our society as ones that can be arranged to suit oneself are nonetheless for women thoroughly organized along disadvantageous lines."

Goffman warns against drawing too easy a political lesson from the functions of gender display in the continued subordination of women. "Gender stereotypes," contends Goffman "run in every direction, and almost as much inform what supporters of women's rights approve as what they disapprove." Nevertheless, *Gender Advertisements* should be essential reading for feminists and gays plotting strategy for their movements. It is a substantial contribution to our understanding of how we maintain the system of male domination and female subordination. It will only be through our mutual understanding of the pervasiveness of this situation that we will be able to take the concerted action necessary to end it.

\*See Herbert Blumer, "Sociological Implications of the Thought of George Herbert Mead." *The American Journal of Sociology*, LXXI (March, 1966) pp. 535-544.

# Virtue Avenged, Vice Rewarded

## THE SADEIAN WOMAN

By Angela Carter  
Pantheon Books, New York  
154 pp., \$7.95

## TERRORIST CHIC

By Michael Selzer  
Hawthorn Books, New York, 206 pp.

Reviewed by Michael Bronski

ANGELA CARTER, in *The Sadeian Woman*, has written an important piece of cultural criticism that bases itself in an analysis of Sade's pornographic writings but moves far beyond its original inspiration. First published by Virago, Ltd. (a woman's press) in London, its approach and tone is close to that of English feminist Juliet Mitchell or the socio/philosophy of Norman O. Brown. In examining the Marquis' writing, Carter meditates upon roles and the connections between tyranny, sexuality, terrorism, religion, violence and brutality in the culture and the individual.

Carter is a staunch materialist and bases her analysis in the real rather than the speculative world. This is especially true of her examination of the images and relationships between the sexes, which have long been obscured by myths. "Myth deals in false universals, to dull the pain of particular circumstances." She is also against the revival or discovery of "new" myths (or "consolatory nonsenses" as she

calls all myth) and warns: "Mother goddesses are just as silly a notion as father gods. If a revival of the myths of these cults gives women emotional satisfaction, it does so at the price of obscuring the real conditions of life. This is why they were invented in the first place."

This attitude is integral to her approach to pornography in general and Sade in particular. Most pornography is merely the re-creation of the basic myths of male and female sexuality and thus avoids the "real conditions of life." She admires the frank sexuality of pornography. At several points she states that the problem with pornography is that its primary function ("basically propaganda for fucking") is at odds with our sex repressive and warped culture, "with its metaphysics of sexuality." She also likes the notion that pornography can never fall into the abstract, "art for art's sake", since "honourably enough, it is always art with work to do."

Most pornography is written by men for a male audience. It may be about, but always excludes, women. (Carter, quite sensibly, makes little mention of homoerotic pornography, since it is based upon an entirely different system of dynamics). This usually leads to the fact that pornography almost always serves the *status quo* of sexual relations. The main portion of her text is devoted to a defense and analysis of Sade as a *moral pornographer* — a pornographer who would work in the service of women by exposing and critiquing the true nature of the relationship between the sexes, or by projecting a world of absolute sexual license for both genders. Such a pornographer would be, essentially, a political writer, whose concerns are not only sexual, but political and intellectual, freedom.

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# Lesbianism 101

## THE LESBIAN PRIMER

By Liz Diamond  
Illustrations by Carol Arber  
Women's Educational Media, Inc.  
P.O. Box 533, Salem, MA 01970  
\$2.95

Reviewed by Lisa Nussbaum

OF THE LESBIAN non-fiction titles to come out within the last few years, I can think of no worthier or more welcome addition to a bookshelf than *The Lesbian Primer* by Liz Diamond.

By turns informative and entertaining, this book will thoroughly disarm you from beginning to end, no matter what your sexuality. Devoid of all hints of condescension or rhetoric, it's meant to appeal to lesbians, gay men and heterosexuals alike. In it, the author debunks some tiresome myths and fears about the lesbian lifestyle (as, for example, that lesbianism is a crime against nature or that lesbians are child molesters). This debunking consumes a lot less space than I would have liked to see. But, considering that an entire book could be devoted to each myth, it's clear to see that Diamond had to hold the discussions to a reasonable length so as to be able to move on to other topics in the book.

*The Lesbian Primer* also unequivocally affirms lesbianism as a positive choice and acclaims the continuing growth of lesbian culture. As Diamond explains in the foreword to the book, "I began to want a 'Lesbianism 101' book, a starting place to share who I am with people in my life — a book that reflects the truth, strength and also humor in the lesbian culture I had become a part of. My goal in writing this book is not only to educate heterosexuals, but also to give lesbians a tool to help reach their families and friends, and provide a source of validation and support for lesbians. To accomplish these, the format of *The Lesbian Primer* is informal to help break down the stereotypes that surround us as lesbians. The illustrations are to reinforce the thoughts expressed as well as to entertain, and make the book an addition to lesbian culture."

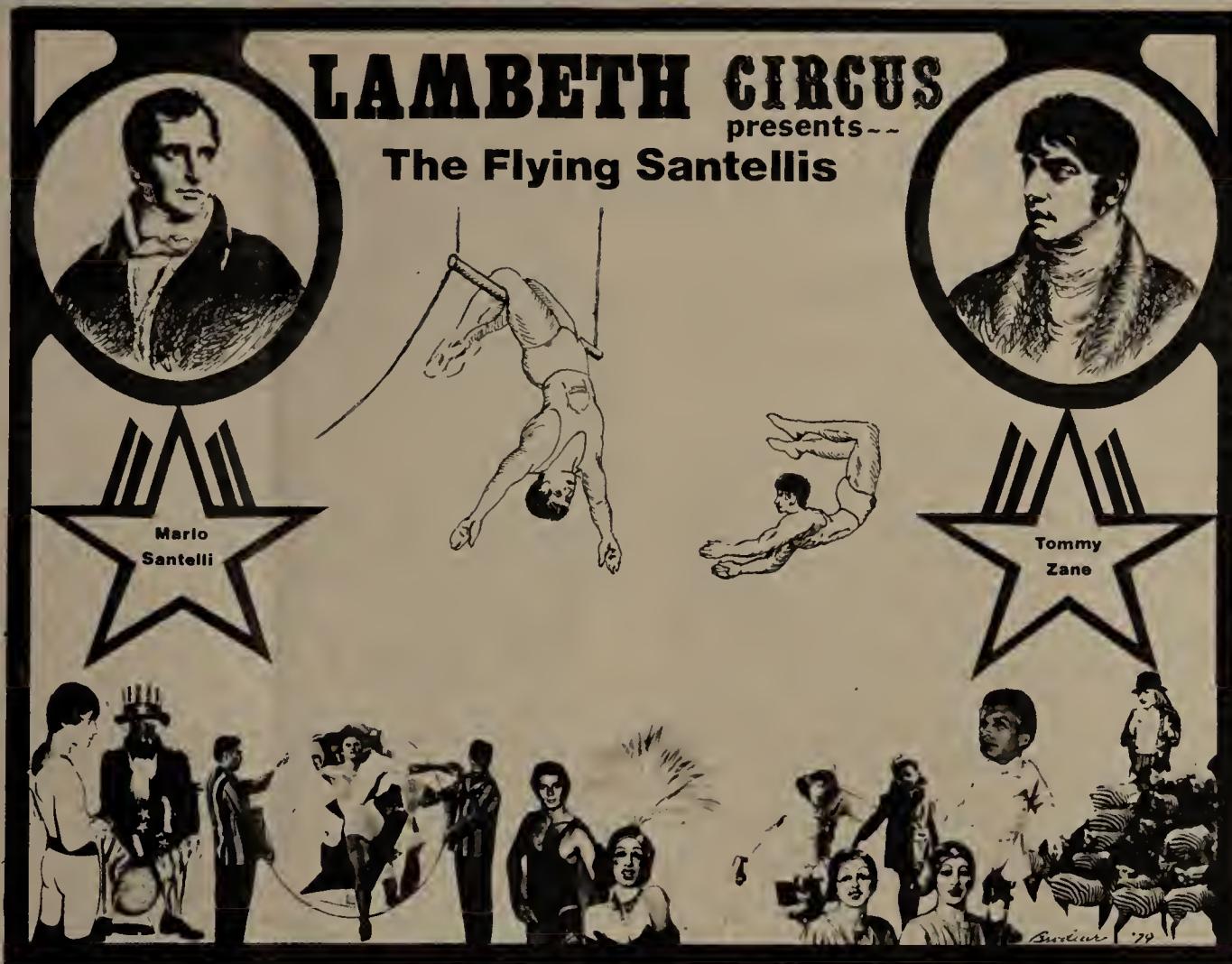
Laced with humor that lampoons and ridicules, but never nastily so, the book challenges long-held and in many cases, wrongly-held, assumptions. In the unit marked "Put The Shoe On The Other Foot Department," the author turns the tables. Supposing that 90% of the population is now gay, and you, the reader, heterosexual, she presents a series of situations for the reader to consider. Award of the "Heterosexual Privilege" degree to Samantha Straight in another section may also make you laugh. However, it will also make you aware of the ubiquitous oppression practiced upon straight women no less than lesbians.

Carol Arber's illustrations beautifully enrich the book not only by reinforcing the text, but also, because of their ability to translate meanings visually. They multiply the impact of the book's written content.

Diamond blends different voices and kinds of material into the book, striking a balance that neither overloads with information nor overpowers by opinion. Beside her own commentary, she freely cites outside sources for support and documentation, and quotes from personal interviews. She paces the material well, so that, at 82 pages long, *The Lesbian Primer* is a very brisk read. And while the units follow each other in numbered sequence (this organization fits in well with the educational intent of the book), do not feel compelled to read them in that order. Since one unit does not depend for its context on the unit preceding or following, you may skip around and reread sections as often as you like.

*The Lesbian Primer* does not profess to cover every conceivable aspect of lesbianism. But for someone trying to get or expand knowledge of the subject, this book provides much good grist for the mill. For exposure to different expressions of lesbian culture, Diamond prints an annotated listing of lesbian records, books and periodicals. And by way of referral for further information or contacts, she includes a state-by-state list of gay civil rights groups, lesbian organizations and women's centers.

Written with humor and packed with delightful line drawings, *The Lesbian Primer* is a loving, compassionate book. With this volume already out, I only wish that a "Lesbian Primer II" will not be far behind.



# Anything a Man Does

## THE CATCH TRAP

By Marion Zimmer Bradley  
Ballantine Books, \$10.95, 589 pp.

Reviewed by Rob Schmieder

**T**OMMY ZANE, a junior member of Lambeth Circus, has just been jeered at by his friends for taking the place of an injured female aerial performer — skirt, wig, and all. Asked for advice, his flying trapeze teacher, Mario Santelli, replies: "You are what you think you are. [...] Anything a man does is manly, isn't it?" A few months later Tommy has become one of the famous Flying Santellis, living in the big house where the family does its winter training. Within weeks he is discovering, with Mario's assistance, a whole new set of manly arts, and before the winter is over the two are lovers.

At this point it is 1945, Tommy is 14 and Mario 21: Eight years later, after a succession of disasters and brief periods of happiness, the two are reunited, apparently for good, as flying partners and as lovers. Tommy sums up both relationships with a single image: "We have only one heartbeat."

This is essentially the story of the quickenings and arrests of that heartbeat over those eight years. Nonetheless, Bradley's story is preceded by a family tree, which means that the adventures of more than a dozen other Flying Santellis will be brought in to complicate matters. While the problems that beset Tommy, Mario and the other Santellis may sometimes seem overly familiar from other circus novels, it is a familiarity that springs from truth. The sexual rigidity of the era spares no one — the Santelli women must struggle within the confines of marriage and inevitable child-bearing to keep their flying careers; the men rebel against the expectation that they will uphold the family name as flyers; and Tommy and Mario of course pay re-

peatedly and heavily for their most circumspect of love affairs. Blacklisting, fear of prosecution for sodomy or child molestation, and homophobia within the family are among the problems they face.

Through all this the power of love triumphs, for it is the love the Santellis have for one another that makes the flying act work. For all her other faults Bradley's book is redeemed by the eloquent case she makes for love. Most of the faults are not grave: it is probably impossible to write a circus novel without including the sort of hackneyed characters that are endemic to the circus itself. A writer who has made a career of churning out thick novels may be expected to write too quickly to notice that patches of her writing are unbearably purple, or that she has already provided a given piece of information in the chapter before, and the one before that. The one truly major shortcoming is that in 600 pages we get only a very shaky idea of what Tommy and Maria actually do in bed. When it comes to love scenes, Bradley excels at soft-focus photography. As she lets us know every step of every flying act the two perform together, and is constantly hammering home the connection between flying and sex, this seems a strange oversight.

Perhaps it is simply that Bradley isn't really sure what gay men do together. At any rate this specific blind spot doesn't affect her ability to create a convincing picture of the homosexual world of the early 50's, with its paranoia and self-hatred. Tommy and Mario, with no public example to follow, must devise their own approach to life and love, and their apparent naivete — at the age of 22 Tommy has never had another male lover and never heard of sadism — makes it all the more touching.

Ultimately this is not just another thick novel; a lot of new ground is covered in these pages. But true to the genre, the story of the family and of the two lovers, and the portrait of an era and of the trapeze artist's world, make a satisfying and easily digested meal. One could choose worse for a beach book.

# Fit For Parenthood

## NATURAL ACTS

By James Fritchard  
Signet Paperbacks, New York  
308 pp., \$2.50

Reviewed by Tommi Avicoli

**L**ITERATURE does more than reflect contemporary problems — it puts them into perspective. Sometimes, it even has an influence on the resolution of a problem, or the way in which people view a certain type of situation. *Gentleman's Agreement* (by Laura Hobson) and *To Kill a Mockingbird* (by Harper Lee) stand out as two of the finest treatments of prejudice in contemporary American literature. They're certainly the best known; and they have probably influenced more people in their attitudes towards blacks and Jews than any other works of fiction this century. Now, a third work comes along — *Natural Acts* by James Fritchard — a concise study of homophobia which, like the former two examples, deserves to be translated onto the screen. It's a quality work, smooth, factual, moving; a fine selection for high school literature courses. Of course, I doubt that many schools would risk assigning it to their students. Though I read *To Kill a Mockingbird* in high school, (and probably only



# Give My Regards to Off Off Broadway

## GAY PLAYS: The First Collection

Edited by William M. Hoffman

Avon, New York

493 pp., \$3.50

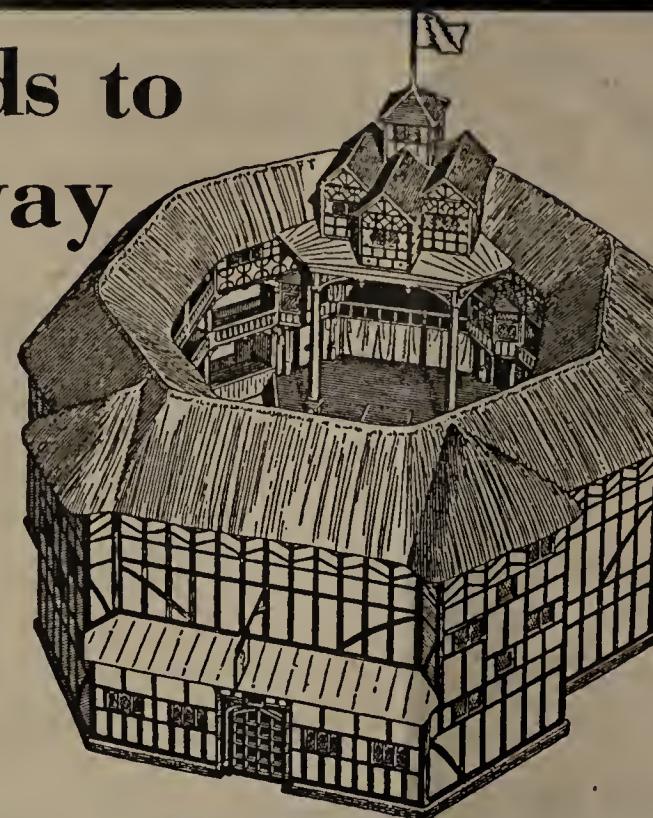
Reviewed by Terry Helbing

**A**N ANTHOLOGY devoted to gay theatre has been much needed and long overdue. Now that there is one, nobody seems to be happy with it. Ever since *Gay Plays: The First Collection* was published by Avon in February, numerous gay theatre people have commented on the inadequacies of the book. The comments range from "the plays aren't commercial enough," (producer); "the plays are too lightweight and full of stereotypes," (critic); "the selection of plays is too conservative," (another critic); to "why was that play included?" (playwright); "why wasn't this play included?" (another playwright); and "what's with that introduction?" (director). I don't think these comments are examples of that chronic gay subcultural problem, "gays are their own worst enemies," but instead represent what I would call the "MacArthur Park" syndrome. ("I don't think that I can take it/'Cause it took so long to bake it/And I'll never have that recipe again.") Interpreting those lyrics in terms of gay theatre anthologies, because this book was so long in coming, everyone wants it to be perfect, and be all things to all people. I think they're also afraid that there won't be another gay anthology after this one and *Gay Plays* will be the only book to represent gay theatre.

Let's be optimistic: after all, this book isn't called *Gay Plays: The Last Collection* (more on the title below) — it is the first time a publisher in the United States has recognized the importance of gay theatre. We have to believe that both gay people and gay theatre will be around from now on, and that playwrights will continue to be able to use gay people for major themes in their writing. In that case, there will be other gay theatre anthologies after this one. Realistically, of course, the quality of this one — and how well it sells — will determine how soon another such anthology will be commissioned.

About the title: technically, this is not the first collection of gay plays. Another collection, entitled *Homosexual Acts*, was published by Ed Berman and the Almost Free Theatre of London in 1975. It contains the five plays performed by the Gay Sweatshop theatre group during its first season. But its distribution in this country has been limited. *Gay Plays* might more properly be subtitled *The First U.S. Collection*.

The plays themselves have generated the most controversy about the book. My major objection to the plays selected is that three of them are readily available elsewhere. Lanford Wilson's *The Madness of Lady Bright*, Joe Orton's *Entertaining Mr. Sloane* and Frank Marcus' *The Killing of Sister George* are available either individually or in other collections. (Robert Patrick's *T-Shirts* was also published in a condensed version in *Gaysweek: Arts & Letters*, but that isn't quite the same thing.) Hoffman has said he included these plays to show that gay theatre has been around for awhile and isn't strictly a 1979 phenomenon. However, he does this in his introduction, tracing the gay



presence in theatre from Christopher Marlowe's *Edward II* in 1591 to Mae West's 1927 script, *The Drag*, and on to the appearance of gay characters and themes beginning in the 1950's and becoming frequent by the 1960's. The point is clearly made; instead of repeating it by including already available plays, some of the many other good gay plays that are around could have been chosen.

Of those remaining, two plays treat lesbian themes: *Confessions of a Female Disorder* by Susan Miller and *A Late Snow* by Jane Chambers. Hoffman has admitted the difficulty of finding plays about lesbians, so it is encouraging to see these two included here.

Image is currently an important subject to gays, particularly gay theatre people. What is the "image" that we as gays project to the rest of society? Is it "politically correct"? In other words, is this the way that we want to be seen? That has become an important consideration — and an objection — to the plays in this collection. Many of the plays, particularly the older ones ("Lady Bright," "Sister George," "Mr. Sloane") show gays in a negative light. Hoffman says he put Robert Patrick's *T-Shirts* in the book because it is "a crash-course in what it's like to be a sophisticated gay man in any big city in America right now." Yet, to straights, the characters are the "promiscuous, loveless, lonely homosexuals" they always thought we were, and so on down the line with the other plays. The important fact to remember when faced with such "image-consciousness" is that, in each case, it is only one writer's vision of how some gay people live their lives — these characters can't possibly represent us all. Gay people are also *human*, with human faults, problems and weaknesses, who have the right to live their lives as they damn well please, without having to conform to an image that may or may not be useful to show straight society. The only thing necessary for us to show straight society is the multiplicity of our lifestyles, and the characters in these plays need only, ultimately, be real, believable and true to themselves.

*Gay Plays: The First Collection* is, to use a favorite reviewer's term, a "flawed" work — the eight plays included may not be pleasing to everyone, either because of their quality or their politics, but the book includes an important (though not all-inclusive) bibliography of gay plays and articles about them. Even with these qualifications, it is a relevant book for anyone interested in gay theatre.

# Stopping Short of Self-Awareness

## LOVE STORIES BY NEW WOMEN

Edited by Charleen Swansea and Barbara Campbell

Red Clay Books

6366 Sharon Hills Road, Charlotte, NC 28210

Reviewed by Linda Stein

**I** WAS VERY intrigued by the introduction to *Love Stories by New Women*. In it the editors gave some reason why they compiled these short stories, raised some critical questions, discussed answers they sensed in the stories, and mentioned such important insights as, "... the consequence of a mother who does not love is finally more than psychic pain; it is the demise of society's structures." However, after reading the collection I felt a gap between what I had just finished and what I had expected from reading the editor's comments. Thus, my criticisms here mostly center on the collection's overall content rather than individual pieces, which were generally very well written.

I felt short-changed in the theme of "self-discovery." The stories definitely treat this theme, but don't, as the editors claim, generally move from "acceptance of self to a conviction of self worth." Rather, the characters in most of the stories never come to self-affirmation. Awareness of self was a prominent theme but most of the women protagonists were either silenced by men and/or their own passivity or, if they did air their grievances and insights, they often remained in stifling relationships that made me shudder imagining them.

In fact, only two out of the eighteen fiction pieces seemed optimistic. Many of the others struck me as either

neutral in their resolution of conflicts or quite depressing, with little glimmer of change or positive alternatives.

*Learning to Meditate*, a journal-like piece by Helen Barolini, is one of the two optimistic stories. A strong woman of forty-seven reiterates forcefully that finding and connecting with herself is more important than having a lover. Her sense of aloneness is full of clarity and humor. I believe her when she says:

But I don't want to be a sexual port; I want to be a whole person. And that's something I have to do alone... When I'm free I won't have to absorb other lives. I'll have mine... If only I can connect, I know my aloneness is not a sore, but sacred.

The ending is beautifully poetic, insightful and uplifting.

*Nina*, the last and longest story in the book, is also empowering even though the plot focuses on the pains of separation. Nina will not allow herself to remain in a stifling marriage. She struggles to convince her adolescent children she is still their mother. She stands up to her cold father. Towards the end, however, there was too much activity for the story to be believable even if it is true, which my intuition tells me is so. However, I found myself engrossed throughout. Author Irene Tiersten's sense of humor was crucial and successful in this wrenching account. Her honest depiction of mother/child neuroses was skillful. I gained a sense of expansion from *Nina*, in contrast to the claustrophobia I acquired from many of the other pieces in which, more often than not, the focus was on anxiety and depression rather than a growing sense of self-worth and possible new directions.

Another theme mentioned in the introduction which was successfully revealed in the stories was the ambiguity that can accompany freedom from sexist roles. Does this

## Parenthood

*Continued from page 2*

because I was in the top track academically), I don't think even the most progressive schools would touch *Natural Acts*. And the reason? The book is about homosexuals or homosexuality and children (or even teenagers) — the tender spot in the civil-rights-for-gays argument. Even liberal straights sometimes succumb to the irrational fear that their children (or teens) are going to be corrupted or converted by a homosexual influence (be it a teacher or a book).

Consider the plot of *Natural Acts*. A dying woman leaves guardianship of her 11-year old in the hands of her two best friends — a homosexual couple. Knowing she is dying, the woman plans to marry one of the men and then have him legally adopt the child. But her sudden death leaves only the will as evidence of her desire to have the two gay men raise her daughter. The child's aunt and uncle, two rather typically conservative do-gooders, contest the will on the grounds that the homosexuals are providing an immoral environment for the child's upbringing.

Reading *Natural Acts* is an emotional experience. Not only are the descriptive scenes, both of the mother's death and the court battles, painfully detailed and discomforting, but the dialogue is real enough to make you envision the characters as real people, as people you've known and loved (or hated, as the case may be). Fritzhand's remarkable ability to bring his characters to life is important in the last chapter, as the book takes an unexpected turn. Only a skilled writer could handle the last few pages of the book with the controlled pacing that Fritzhand does. There are moments when you wish that he had skimped on details, particularly, if you're like me and you tend towards hypochondria. The depiction of the mother's illness is far too graphic for me — I found myself getting sympathetic headaches and even thinking that I had better get that check-up I've been promising myself for the last few years.

The book is a landmark for gays. Not only does it argue the case for gay parenthood exceptionally well, but it creates sympathy for the two men not just by telling us that they're the good guys, but, primarily by showing us their humanity and their fitness to be the child's parents.

While it would have been convenient and simplistic for Fritzhand to paint the aunt and uncle as the bad guys (black hats and all), he chooses, instead, to relegate them to the lesser position of the misinformed. They're not altogether heartless villains. Though you find yourself foaming with anger at their bigotry, it is Fritzhand's intention to eventually lead you to see their humanity.

After all, Fritzhand seems to be saying, what else do we have but our humanity? It is this humanness which eventually decides the outcome of the book.

## Documentary Poems

### NOTHING IS LOST

By Beatrice Hawley

Applewood Press

Box 2870, Cambridge, MA 02139

61 pp., \$3.95

Reviewed by Pat M. Kuras

**I**N HER second collection, *Nothing Is Lost*, Beatrice Hawley's poems have no constant theme. But many of her poems draw on women's lives and these lives shift and change, blur and change as though seen through a kaleidoscope. Hawley's women are all different, with their own unique strengths, quirks. "Zhenia" is cunning and bold and acts on whims. "Rebecca," only an infant, has her own assertiveness with "a terrible new smile."

To sidestep for a moment, in popular fiction there is a new genre, heralded as "the documentary novel." An author dips into an actual event which has happened to real people and romanticizes the true facts into a novel. May I steal some establishment thunder and refer to some of Hawley's work as "documentary poems"? With "Flower Child", Hawley serves us a glimpse of a vulnerable woman caught up in a terrible magic. She is portraying the psyche of Linda Kasabian, who acted as look-out during the Tate murders.

Another of Hawley's "documentary poems" concerns the martyred Joan of Arc. (Herein lies a criticism.) With "Joan of Arc," as well as with "Flower Child," the poem is written in quick stanzas. This works to a degree with "Flower Child" as the choppy style adds a sense of fragmented mania — perhaps true to Kasabian's life during those late August days of '69. However, with "Joan of Arc", the clipped verses give a zig-zagging effect that punctures the power of the poem. Hawley's poem jumps from reveries of youthful lesbian sexuality to the dark realities of Joan's imprisonment and impending death. Scenes of Joan communing with women saints are annoyingly brief. Perhaps with this brevity, Hawley expects the saintly visits to remain ethereal and enigmatic; her curtness, however, may only be revealing her lack of knowledge about Joan's intimacy with the Divine.

But for what Divine knowledge Hawley lacks in "Joan of Arc," she more than compensates for in "Angels." She gives us definitions of good and bad angels, as well as examples of their radiant power. She tells us how people, coupled with faith "have walked, bandaged for miles in the desert after speaking with only one angel."

On more earthly plains, Hawley's poems sometimes confront classism. In the far too brief verses of her "Joan of Arc" poem, Hawley sneaks in humor, juxtaposing the peon Joan with the royal king:

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*Continued on Book Review page 6*

# Howard's Way

## MISGIVINGS

By Richard Howard  
Atheneum, New York  
77 pp., \$4.95

Reviewed by Rudy Kikel

**I**N A POEM from Richard Howard's last book, *Fellow Feelings*, he represents himself as having bolted from a showing of some erotic home movies. The "actors," who when the lights come on are discovered to be in the room, seem to the poet among other things to have foregone "identity" for the sake of "one more obscene performance." Safely down on the New York pavement, Howard resolves mysteriously to continue moving "by darkness" as stars in the sky "move by light," defining his, in contradistinction to theirs, as "Howard's Way." For me, it is difficult not to see in "Howard's Way," as the poem is called, a measure of the distance in which this poet stands in relation to some notions cherished in contemporary gay male society — and sanctioned by its poetry — as well as one key to the undertakings in *Misgivings*, his most recent book.

After all, Howard lectures George Sand in *Misgivings*, and in so doing questions some of the ideas of Herbert Marcuse and Norman O. Brown that are said to have filtered into movement rhetoric: "releasing/inhibitions is quite as compulsive, repetitive, and hysterical/ an operation (and opus)/ as repressing them." And he has said, or had Robert Browning say, in a dramatic monologue published in *Findings* and based on the English poet's experience: "I am not interested in art./ I am interested in the obstacles/ to art." Howard, then, may be something of an anomaly. He has forged a poetry that is witty, intelligent, and beautiful — and mannered, some would say — a poetry in which tension is delicately sustained between muffled depths and ornate surfaces, though those surfaces seem in recent years increasingly to have made allowance for what the book jacket in hand calls a "culminating intimacy." The most elegantly learned poet we have had in the language since Browning, he is, along with James Merrill, a contemporary master of the high or "mandarin" style. But at a time when our counterculture quarters are full of poetry that can look and read like so much emotional spillage, he is at a clear remove from some openly gay male poets of his generation and the many more that have come after them, in extending neither carte blanche to behavioral "release" nor to the unrestrained expression of that "release." If theirs is an art of "facts that harass/ like flies, buzz but do not sing," Howard always sings.

Furthermore, forging and not foregoing "identity," moving into darkness ("opacity being a great discoverer"), making contact with "Something that is greater than what we see/ and that we don't want to face/ all the time" — and that may be just the Self — is what beneath their sometimes glittering exteriors these poems are all about. And Selfhood, at least as Richard Howard understands its acquisition, comes of choosing to make ourselves vulnerable to Mutation, "the only god whose name/ we know," allowing time, consciousness of the body's deterioration, and the realities of other people to make their incursions into our lives. The reward of choosing this course — do we have a choice? — is paid out in a continuing capacity to confront the world, and only in such confrontation is there the hope of our somehow influencing or changing it. A continuing peril, however, is that we can be stopped by our own faint hearts at any point along the road, get frozen into place, and turn into monsters of egotism — become madmen of a sort. Howard's Herod is such a creature, surely — the figure in "A Commission" who kills the whirling Salome for "turning/ into Herodias" — for changing, that is — and "not for that business with the head, about which he couldn't care less." And in the light of these scrupulous demands, which of us does not at times become a monster? "Man is mad," Howard has said, "as the body is sick, by nature."

Two of the paths along which Selfhood can be discovered particularly interest Howard — that of the artist, and that of the lover. The pursuit of those interests are about equally distributed in his books. American painters are encouraged here, for instance, to make their art vulnerable to "litter: leaves, straw, floating/ bottles and boxes," and through the aesthetic transmuting process transform American life: "We change, and ourselves changing, change what we see . . ." Dorothy Ruddick is addressed as a representative artist for her having imported into stitchery the patterned record of loss which, the poet declares, can be read in "material things" — earth, air, fire, water. But it is the French photographer Nadar and twelve of his illustrious sitters to whom the lion's share of *Misgivings* is devoted. Nadar is a likely subject for the poet. Engaged in capturing and delivering over to us moments in the lives of his 19th-century subjects, moments which we are free to consider thereafter in the light of earlier or later recorded history, he is like the Howard who, in *Untitled Subjects*, did as much for selected British Victorian creators. Nadar is an archetype of the artist, in Howard's view, as "demiurge," the little god concerned to speak the "fiat lux or fiat nox" ["Let there be light or let there be night"] that reflects an already established incarnation, to have his portraits mirror the "chaos and cosmos" and their shifts one into the other that are to be found in "nature." The



Richard Howard.

**C**ulture *Continued from Book Review page 1*  
incomes than lesbians — without children we have all that "disposable income" — gay male culture has been much more catered to by commercial establishments than has lesbian culture. There are more bars, more baths, more magazines for men, and the businessmen, often straight, who own these institutions make millions off us. They also are in a position to manipulate our culture. The relative lack of commercial interest in lesbians has meant that what lesbian culture is emerging is really *their own* in a way that gay male culture is *not* ours. Perhaps the most exciting cultural development of the seventies has been stimulated by lesbian feminism: the feminist presses, record companies, musicians, conferences and concerts. These are only faintly shadowed in the gay men's movement (as demonstrated by the unsuccessful efforts of this year's Boston Lesbian and Gay Pride Week Committee to find male performers for the rally). As Lynne Shapiro's article on the economics of women's music notes, "no one makes an easy living from women's music"; perhaps one reason lesbian feminist culture has not been co-opted.

I wish the editors had included more articles on contemporary lesbian feminist culture: we read about lesbian images filtered through the trash novels of earlier decades, how about a review of the current literature? Karla Jay's introductory review of lesbian culture is very suggestive in this regard, and it's disappointing that more of these themes aren't pursued.

Really excellent are the sections of essays on young gay people, challenging macho norms, and aging. "Growing Up Gay: Where were you in '62?" is a devastating reminder of what it was like, not so long ago, when young people were regularly expelled from school, institutionalized, subjected to shock therapy, and led to commit suicide because of their homosexuality. That such outrages are less frequent 17 years later indicates how far our movement has come — but they do still occur, with more regularity than we'd like to imagine. Lynn Garnett's wonderful article on being a lesbian's lesbian daughter also points to the way our lives — as individuals, as a people — have changed.

I also want to mention "A Spy in the House of Sex," Karla Jay's account of the forty years of thankless effort behind Jeannette H. Foster's monumental study, *Sex Variant Women in Literature*, which discusses references to lesbianism throughout western literature. The essay's title refers to the job Foster took for three years as librarian at the Kinsey Institute, in order to get access to its vast collection of rare books. In 1956, Foster had to use a year's salary to subsidize the book's publication (only 3500 copies were printed), and she never recovered this investment. For years the book was available only in a few libraries and rare book shops. It's a massive volume, full of evidence of the long history of lesbianism; its creation was a long and isolated struggle. Its recent history is indicative of the growth of our movements: Diana Press re-issued the book in '75.

Although there's much that I like in the anthology, I'm troubled by the book's serious omissions. To a surprising extent, the culture it reviews is that of the cities, indeed, of white, upper-middle class, men who live in cities. I wish more attention had been paid to the *mass media*. Why not a review, for instance, of the rapid change in our representation on television — surely more significant to most lesbians and gay men than our image Off-Off-Broadway — and the difficult struggle involved in improving it? An exciting aspect of this anthology is precisely that it reprints essays from small gay presses in places like Cleveland, Milwaukee, and Pittsburgh — why not an article on the growth of the gay press throughout the country?

This fault extends to their treatment of our daily culture as well. Though one of the editors, Allen Young, is personally committed to rural living, and has written at least one lengthy article for *GCN* about gay male culture in Western Massachusetts, none of the essays in *Lavender Culture* document the networks rural people have developed outside of the bars. Why not, for instance, an essay on the Metropolitan Community Church as a social network, providing, as it does, the *only* organized alternative to the bars for lesbians and gay men in literally scores of small American towns? Even the treatment of the cities has startling holes: no essay examines the phenomenal growth and implications of identifiable gay ghettos in major cities throughout the country. Nor do the essays adequately examine the tensions caused by the class divisions within our community: the significance, for instance, of a place like The Pines, where a few, rich gay men can buy a bit of freedom for themselves; or the relationship between conformity in behavior and dress amongst gay men and the development of gay capitalism, epitomized by "The Advocate Image." And perhaps most disturbing is the lily whiteness of the anthology: only two of the 43 essays are written from an explicitly third world perspective.

"Lavender Culture" — whose culture?



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## New Women

Continued from Book Review page 4

new liberation bring "increased possibilities" or "heightened... anxiety"; "fulfillment or disaster"? Much of the depression I sensed in the stories derived from the pain of this two-fold freedom. Many of the authors illuminated how "changed consciousness has affected... our love relationships" in very poignant ways, though again I wished there were more choices offered.

In reading the introduction, I got the erroneous impression that lesbianism — never called by this name throughout the book — was going to be offered in the stories as a concrete alternative to heterosexuality. Yet out of the eighteen pieces, only three touch upon lesbian relationships, and only one of these, entitled *Losing Heart* by Tirza Latimer, deals with lesbians in the real world in a real relationship. The other two, *The Rose in the Snow* and *The Wedding Trip* are surrealistic, which is not necessarily a negative quality, of course; but I wonder why more actual lesbian relationships weren't portrayed. Further, both these abstract stories end in violence — suffocation and bloodshed.

This is not to say these stories were not well-written. I thought *The Rose in the Snow* was superb. The author, Kathryn Kramer, was very creative in combining fairy tale-like simplicity of style with surreal details, making her story subtly complex. The forces of nature is a major theme embodied in the two main goddess characters. The "northern woman" is Appollonian in her nature — cold, reserved, quiet, identified with the moon; the "southern woman" is Dionysian — passionate, a sun goddess. The play on contrasts (i.e., light/dark) and the Taoist intertwining of them is handled so well that at times the allegorical imagery reminded me of Monique Wittig in *Les Guerillères*. I look forward to reading other works by Kathryn Kramer.

*The Wedding*, the other lesbian story by Lloyd Rose, was also well written, but the surrealism and violent ending disappointed me, as did the fact that the women's relationship was not developed. It did, however, end with a theme that was prevalent throughout many diverse stories, that "she did not want to touch him," and vice versa, that she didn't want him to touch her; an admission I respect these women for having the courage to divulge and break one of our many silences.

Quantitatively at least, lesbianism was not given much voice, though in the introduction the editors place this first on their list of authors "heretofore unspeakable conclusions." Any lesbian or other woman interested in reading about lesbian relationships that read the introduction, bought the book and then curled up with it at home would probably feel disappointed, if not ripped off.

Some other recurring themes in the collection included: aloneness/isolation — both positive and negative feelings; passivity and violence, and the oftentimes hairline interface between them; women's insights and understanding of complex interpersonal dynamics and men's ignorance and repression of these interactions, oftentimes due to their huge egos.

I think the themes were quite universal for women who have ever related intimately to men. In a way, I feel this is also a book for men who are courageous enough to read and see what intensity and intelligence were/are behind those silences with their women friends.

Two stories, *The Arm of Her Chair* by Ann Taylor and *The Granny* by Pamolu Oldham are mother-daughter love stories with undertones of sexuality. Both vividly portray the delicacy, warmth and obligations of these ties.

I don't think any of the stories were written by women of color. I do think a few were probably written by working class women. One story, *The People of Color* by Jean Thompson, deals with race directly. I admired the honesty with which she reveals the protagonist's racism and her ensuing friendship with a black woman. She makes some good connections between black and female oppressions. The plot itself is depressing — woman-beating; but it was also because of the men in the story, both black and white, who were so sexist and racist, and because the women's friendship didn't seem to work out in the end because of racial differences, that I left the story feeling dejected and hopeless.

The wide range of characters and, I imagine, authors as well, is a tribute to the diversity of the collection. As a woman in my mid-twenties, I learned a lot from the older women's accounts, and I hope older women find some valuable knowledge here also.

One of my growing stylistic peeves in women's writing is the author's editorial comments that are sometimes found interspersed within a story. In them, an author tells us how and why she wrote the story, as if she needs to give a justification for writing it. Perhaps it is a reflection of women's respect for honesty and directness or merely a stylistic device that some like and others don't. Maybe though, it derives from a sense of insecurity and a lack of self-affirmation that is deeply rooted historically and psychically in many women. We are struggling, often successfully, to break through this paralysis. In the stories which used this editorial device, *A Woman in Love With a Bottle* by Barbara Lovell and *Nina*, I felt it detracted from them. Both these stories were good both structurally and contextually and didn't need the explanations. The stories can stand on their own and I think would have been more powerful if they had.

Generally I think this is an important book and is moving in a direction in which a sequel might provide the missing alternatives of this one. The fears, anger, excitement, courage and insight in these stories rang true in very personal ways for me as I recalled various stages in the development of my feminist consciousness. However, I think it is essential to include more stories in which women are

not so entrenched in old roles and patterns. In the collection as a whole, I got the feeling that current heterosexist roles were the prevailing standard for intimacy. Although I fully acknowledge and support the need to express the intense pain women experience, we cannot stop with the release of it in a collection of feminist love stories. We also need to write about the strengths we've gained, the new support and value systems we're forming. It is crucial that we hear this from each other now to validate each other's inklings and experiences that there are more satisfying and viable ways to develop intimacy than the sanctioned ways we've been told, which often fail.



## Hawley

Continued from Book Review page 4

Staying a virgin  
turns out to be easy;  
I am ugly and healthy.  
The silly king himself  
hates my peasant breath;  
garlic is a useful plant . . .

Then, from the reverse angle, in the form of a "Letter From the Colonies," Hawley exposes the colonists' patronizing attitudes and exploitation of the natives:

. . . There is some food.  
The savages have tamed the ground  
enough for that, we profit and learn;  
we are angels beside them.

Hawley tends to keep blatant humor to a minimum. In her first book, *Making The House Fall Down* (alicejamesbooks, 1977), she mainly restricted it to the poem "Rules For The Cleaning Lady," in which, with regard to the bathroom, she instructs, "Sit nowhere else." In *Nothing Is Lost*, humor is tightly drawn in the unusual poem, "Sarah's Place," in which the friends of a dead tomboy continue to include her in their games by using her grave for third base.

Beatrice Hawley's poems tend to be short, often less than half a printed page in length. Yet this does not deter from their strength. Highly unique, all her poems maintain their own individual merit and polish.



## Portrait of

## Repression

### KISS OF THE SPIDER WOMAN

By Manuel Puig

Translated by Thomas Colchie

Alfred A. Knopf, Inc., New York  
281 pp., \$8.95

Reviewed by Jim Marko

**K**ISS OF THE SPIDER WOMAN is a marvelous book — a ghastly portrait of political and sexual repression. Using his finely honed style of objective reportage, Puig injects into the narrative the cold and analytical police-state surveillance document. Puig has given us a stark, spare tale rife with scenes of repression.

Two men share a cell in an Argentine prison. Molina is a window-dresser who faces eight years for "corruption of minors." Valentin is a rhetoric-spouting Marxist. A "revolutionary" who is eleven years Molina's junior, he is being detained for inciting union disturbances.

Molina entertains himself and his fellow prisoner by telling Valentin the plots of his favorite Hollywood movies. Indeed, as he did in *Betrayed by Rita Hayworth* and *Heartbreak Tango*, Puig uses the artifice of films, their campy, popular mythology, to move the narrative through, and almost past, the chilling aspects of oppression.

But oppression is there. Both men feel it at all times in their small, cramped quarters. Both men attempt to come to terms with their own oppressions through their discussions. As they live through their collective and individual crises, the two come to form a profound relationship based on understanding and mutual respect.

The relationship is threatened when the authorities attempt to enlist Molina to spy on his cell mate. It is a self-assured Molina who is able to outwit the oppressor in this instance. While never informing on Valentin, Molina protests during his own interrogations, "Excuse me sir, I only want to cooperate."

In their small, controlled existence, Molina and Valentin devise a truly revolutionary manner to circumvent the will and power of the jailer. "Our relationship isn't pressured by anyone," Valentin tells Molina.

In a sense we're perfectly free to behave however we choose with respect to one another, am I making myself clear? It's as if we were on some desert island. An island on which we may have to remain alone together for years. Because, well, outside this cell, we may have our oppressors, yes, but not inside. Here no one oppresses the other. The only thing that seems to disturb me . . . because I'm exhausted, or conditioned or perverted . . . is that someone wants to be nice to me, without asking anything back for it.

The nearly exclusive use of dialogue by Puig lends a cinematic quality to the narrative, and yet the quickly paced account is interrupted by a number of footnotes. This authorial conceit does not stop the story, so much as telescope the narrative line.

The footnotes are a formal discussion of the origins of homosexuality. Interpreting the work of writers from Freud and Marcuse to Norman O. Brown and Dennis Altman, Puig presents the reader with information which he finds "denied" to people.

" . . . you must remember that my novel was destined, first of all, for a Spanish-speaking reader," Puig continued. "So I said to myself, 'Well, the information's been violently denied, so I'll violently incorporate it into the narration; it will be there as an explanation, a footnote, having nothing to do with the text' — the literary text, I mean."

I would suspect that many movement types may find this book not to their liking, partly because of Puig's use of the footnoted information (which many may find gratuitous). Neither character is presented in an especially flattering light. Molina is easily a stereotypical queen. He is trapped with the delusion that "men" are responsible and strong, while faggots are dependent and vulnerable. Valentin is the dogmatic, fervent "revolutionary" who must suppress his longing for ordinary bourgeois amenities.

I would also suspect that neither character is especially liked by Puig. His task seems not to present us with heroes or anti-heroes but, rather, to coldly delineate both the overt and covert oppressions raging against political and sexual freedom.

As a statement of political and sexual change in a police state context must, *Spider Woman* ends tragically; yet there is the final conceit that both characters "escape" their enforced fates.

The worst thing  
is for a person — knowingly or not —  
to carry prison inside himself . . .

—Turkish poet Nazim Hikmet  
from "26 September 1945"

Molina and Valentin have their senses of self and loyalty tested by the powers of the oppressors. In this gracefully and powerfully told story, Manuel Puig allows hard won "victories" to the sexual and political outcasts.

## Sade

Continued from Book Review page 2

For Carter, Sade has all of the qualifications of this type of writer. His imagination allowed him to see the world in totally sexual terms, this explicitness showing the true nature of male/female relationships. His republicanism during the French Revolution allows him to see the immediate evils of the political world; and his atheism (perhaps his most salient belief) allows him to understand the basis for all oppression and tyranny. In Sade's vision "it is possible to radically transform society and, with it, human nature, so that the Old Adam, exemplified in God, the King, and the Law, the trifold masculine symbolism of authority, will take its final departure from amongst us. Only then will freedom be possible; until then the freedom of one class, or sex, or individual necessitates the unfreedom of others."

French philosopher Michel Foucault postulates that "sadism" is not a name given to a specific set of sexual practices but a "massive cultural fact which appeared precisely at the end of the eighteenth century: . . . unreason transformed into the delirium of the heart, madness of desire, the insane dialogue of love and death in the limitless presumption of appetite." This is the subtext of Sade's pornographic world: unlike the usual pornographer who presents us with a glamorous, yet unreal, world of unequal sexuality, Sade pushes everything to extreme. The horror-upon-horror that Sade presents is the logical outcome of inequality between the sexes and the classes: those who claim god-given power over others. A world that permits cruelty (the executioner, the police, the wife beater) must allow all to practice these actions; in Sade's vision cruelty is limitless, tyranny is absolute.

Two of Sade's major novels, *Justine* and *Juliette*, form the basis for Carter's discussion of Sade's women. The main characters are sisters whose lives have taken completely opposite paths. Justine is the good woman in a man's world. She is determined to keep her virtue no matter what, and as a result she is faced with excruciating humiliation, torture, degradation, poverty, and mockery. Her sister Juliette has taken the other tack — exploited her sexuality — and has played the man's game so well that not only does she prosper but she acts with the consciousness and cruelty of her sister's persecutors. The books are case studies in virtue avenged and vice rewarded. It is a mistake to view this only as a perverse turnabout, a kinky reversal of cultural and literary traditions. Sade sees these two lives as the only options open to women. Sade's roots in the enlightenment are obvious: Justine has "faith" — she cannot live in the real world, but is guided by an abstract, spiritual notion of *virtue*. Juliette is guided by *sense* — she understands economics, who has power, and what she has to do to survive; "She attacks civilization with its own weapons." She represents the horror of rationalism without humanity.

Sade's world is a world of extremes. His novels are moral fables, instructional, but unsettling rather than smug. They read like the sub-text of some Grimm fairy tales, only this time the tyranny of adults over children (think of *Hansel and Gretel* or *Snow White*) is sexualized and placed into the context of heterosexual relationships. It is a world that firmly believes in God, Law, and Order and, as a direct result, in the tyranny of those in power. Grimm's tales are usually reassuring — the children, if not saved, are usually avenged. Sade's tales are warnings of the monsters that men (sic) have made of themselves.

Carter sees Sade's atheism as the fulcrum for his moral outrage. "In the Kingdom of God, man is made in the image of God and therefore a ravenous, cannibalistic, vicious, egocentric tyrant. In this world, which was made by God, sexuality is inhuman . . . a society which still ascribes an illusory metaphysic to matters . . . solely to do with the relations between human beings, the expression of the sexual nature of men and women is not seen as part of human nature."

It is essential for Sade to disprove and not believe in the existence of a god; it is the only way for humans to attain true freedom, be autonomous, whole. The cruelties in Sade do not occur because man in *by nature* base and inhumane, but are the result of a system of spiritual and political hierarchies whose bases presume the worth of some above others. Comparing Sade to another famous misanthrope, Carter notes: "Swift saw mankind rolling in a welter of shit, as Sade does, but Sade's satire upon man is far blacker and more infernal than Swift's — for Sade, mankind doesn't roll in shit because mankind is disgusting, but because mankind has overweening aspirations to the superhuman."

Until all hierarchies (belief in god being at the basis for belief in all the others) are demolished, there will not be freedom for everyone. As long as this condition lasts those who have seized power will terrorize those who don't. The German word *fleisch* suggests the sexual dimensions of this subject/object dichotomy: there is a very thin line between *flesh* and *meat*, between who has the power to take and use, and who is being used. Inequality allows a select few to seek their fleshly pleasures by reducing others to and using them as meat. Carter concludes from Sade's fables that "Sexuality, stripped of the idea of free exchange, is not in any way humane; it is nothing but pure cruelty. Carnal knowledge is the infernal knowledge of the flesh as meat." The omnipotence of God produces the omnipotence of man; absolute tyranny produces absolute tyranny — sexual terrorism is the direct result. Sade widens the differences between the sexes and reveals it as an abyss. When faced with the horror of the situation, we realize that our belief in the original system (any hierarchy) has made us complicit — it is too late to quibble about ambiguities. Sade uses the function of the flesh/meat to expose the hypocrisy of a world which has refused to renounce the cruelty of all power.

*The Sadeian Woman* is not a total defense of Sade. Carter does not use him as a role model but exposes his mis-

anthropy, misogyny, and, ultimately, his mistrust and fear of sexuality. Like Pasoline's *Salo*, Sade entices us with sex and then feels that he has to punish us. Unlike other pornography there is little pretense to sexual pleasure here. What Carter has done is to reinterpret Sade in the light of twentieth century feminism, psychology, and politics.

However, this is not a trendy rewrite of Sade to suit Carter's polemical ends. The anti-sexual and repressive aspects of western culture have rendered Sade one of its most maligned and misunderstood authors. With the exception of Simone de Beauvoir's essay *Must We Burn Sade?* and Gilbert Lely's massive biography, there is little of any worth written about him. His pornographic writings have been viewed solely in terms of their sexuality, not their politics or philosophy. (Many who have held him in abhorrence had never read the writings. Most were hard to come by and *The One Hundred Days of Sodom* was not even discovered until 1937). Carter has managed to recreate and reinterpret not only his pornographic writings (he was also a prodigious political writer, pamphleteer, and playwright before and after the revolution) but something of his personal complexity. Popular belief has held that the author of these novels of sexual and violent excesses must have been a monster and fiend in his own life. Yet this was the same man who was once imprisoned for refusing to give the death penalty in a revolutionary court and who was sickened by the thought of the guillotine.

Sade's moral vision and his approach in expressing it is perhaps more twentieth than eighteenth century. Carter points out that Sade's views of women's sexuality are much more advanced than Freud's; perhaps another reason for his notorious reputation. Carter's analysis illuminates both her subject and our culture.

*The Sadeian Woman* is essentially a book of social philosophy. Its knowledge, insight and wit make it quite extraordinary. One wishes that there were more concrete examples from the contemporary world: what does she think of consensual sado/masochistic sexuality; the current trends in some feminists' fights against pornography (she carefully avoids the question of censorship); the differences between intra and inter sexual relationships; and violence.

For all of Sade's insights, Carter admits that he was too mired in his obsessions to see a way clear through what he envisioned. *The Sadeian Woman* is a remarkable book. It has the passion of a political tract without the polemic; it is a work of philosophy that deals with the concrete and the immediate; it is a call to action made with honor and love.

After the lucid philosophy of *The Sadeian Woman*, one might look for concrete examples to support it in Michael Selzer's *Terrorist Chic: An Exploration of Violence in the Seventies*. But after reading it, it is tempting to view it as a work of pathology rather than a cultural analysis. Author Selzer seems to want to mix a Sontag intellect with the hip style of a Tom Wolfe. The result sounds like the rantings of a repressed puritan, attracted and repelled by his subject, or of a demented Rosanne Rosannadonna.

At first glance it looks as though Selzer has attempted a comprehensive cultural overview: sado/masochism, punk rock, *haute couture* para-military fashions, the Dracula fad, Studio 54, and actual political terrorism. It soon becomes apparent that although Selzer has a knack for identifying interesting subjects, he has no understanding of their importance, content, or nuances.

In some cases he has not even bothered to research his subject well. On the gay s/m scene he writes about going to *Badlands*, when *The Mineshaft*, the *Spike*, or the *Eagle* would all be better choices. He talks about gay men cruising on the Morton Street Pier at night: they can't since it's fenced off and locked at sunset. He talks about Arthur Tress being the leading s/m chic photographer in New York. Not true; Robert Mapplethorpe is better known, more fashionable, and consistently chooses more violent subject matter. If there are this many mistakes in a few pages, the other topics he discusses are probably equally misrepresented.

There are times when you are not sure if he is talking seriously or just being cute. His description of a party at *Le Chateau*, a heterosexual s/m club, reads like a parody of bad pornography: "Then Ritchie climbed up the ladder and kissed her while a person who can only be described as a transsexual in drag began fellating the lady." The style alone is enough to strike terror in the heart and mind of a thoughtful reader.

A primary problem with the book (though hardly the only one) is that Selzer never bothers to define what he means by "terrorism". It seems to have something to do with violence, and perhaps with decadence, excesses in realms that Selzer already dislikes. His examples are a jumble of things, people and ideas. When faced with the actual political terrorism of organized groups like the SLA or the PLO, he goes completely off the wall. (More of that later.)

It would be foolish to expect Selzer to deal with any of this material psychologically — he can barely report it, never mind interpret it — but he seriously flaws even his presentation of it by refusing to place it in any historical context. The book is divided into two sections — examples and theory. The first gives the impression that preoccupation with violence did not exist before the seventies. The charges he makes can be leveled against any number of centuries or people.

Selzer makes an attempt at historical analysis in the book's second section and here is where the truth comes out. It turns out that all this trouble with "terrorist chic" comes from the sixties and, especially, the hippies. These hippies, he tells us, "were pampered, overindulged, disenchanted kids who sought radical remedies to infuse themselves with excitement and purpose, and who felt rage at the world which was depriving them by offering them so much." The ethos of "love" that they preached was only

hiding the anger they felt — and all that repressed anger is now surfacing. It is unclear if it is actually ex-hippies who are now punk rockers and Bicentennial window designers (although he does spot an ex-colleague who was a Marxist at CBGB's one night) or if they just set the tone for the change.

This analysis of the sixties is psychologically facile, historically inaccurate, and just plain silly. There is no mention of political activism, the many-sided battle waged by the left on the war in Viet Nam, and poverty, no mention of the rise of the black movement and the fight against racism, no mention of women's or gay liberation, no mention of the ban-the-bomb and subsequent anti-nuke movements. One can be sure that if Selzer were writing this book back in the sixties, all of these would get their full due as "terrorism" and destructive anti-social movements.

When faced with a discussion of actual political terrorism, Selzer has a hard line position: "Terrorism is not, however, in any reasonable sense of the term, a political activity. The concepts of rationality and purpose that we apply in political analysis have no place in a discussion of terrorism — *terrorism is profoundly purposeless and irrational*." Selzer makes up his own definitions as he goes along and soon "political" and "terrorism" become meaningless words. His analysis of terrorism as *non-political* shows an appalling lack of any historical sense, or knowledge of the complex relationship between human feeling and political action.

To write off the actions of such diverse groups as the PLO, SLA, IRA, and Baader-Meinhof gang as merely the actions of discontented people (and ex-hippies, most probably) is wrong-headed and myopic. It also shows a complete refusal to deal with political realities, their causes and consequences.

Selzer's stance and attitude is typical of the right: any disruption, and change, is cause for alarm. (The old "homosexuals caused the fall of Rome" line is a variation of this). The dust jacket describes Selzer as a former professor of political science at Brooklyn College. One might imagine that he was fired for incompetence and sheer ignorance. That is not the (whole) case; According to the *Village Voice*, July 2, 1979, after a furor over his alleged connections with the CIA — talk about terrorist groups!

*Terrorist Chic* is not only badly written, non-informative junk, it has a rancid air about it. Beneath its (poorly done) glibness, it is, in its own inept way, terrorism of its own sort: the "decadent" baiting that the right has always perpetrated when it was scared.

If Selzer wants to write about terrorism in the seventies there are plenty of examples: the firebombing of abortion clinics; the Anita Bryant crusade; the organized efforts of the Catholic Church to spread lies and alarm (through the use of pastoral letters read at every mass) to defeat abortion, ERA, and gay rights bills; the increase in rapes and queer baiting; and CIA interference in foreign affairs. But then, after all, one can hardly blame the hippies for all of that.

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B: That's right, my dove, another GCN Book Supplement deadline.

D: And we have nothing prepared again, I suppose.

B: You're so clever, Angel.

D: Yeah. Let's do something, though.

B: We will do something. The question is "what?"

D: Can we somehow work into it that Tom's gone and that we miss him?

B: Just because Tom's gay and it's a GCN ad?

D: I didn't know he was gay. More because he's gone.

B: How you love to torment me. And because he set up the Goy/Lesbian section in the first place, I get it, maybe, okay.

D: Can we work Russ into it?

B: Very doubtful.

D: Any fancy graphics this time, Darling?

B: Perhaps some of my fabulous pencil-work, just to catch their attention.

D: You're so talented, Fred.

B: Fred?

D: My Freddy.

B: Freddy??!!

D: Don't forget the address and phone.

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# The Worst That Could Happen

By Greg Jackson

Several months ago I wrote an article about gay health problems and my phobic reactions to them. It was a sort of public coming out as a hypochondriac. Many people who read what I wrote told me that they laughed heartily, but I was not too surprised to find that not a one of them believed that I was telling the truth. They could imagine a five year old boy hiding behind the refrigerator to avoid going to the doctor's for a shot. But they could not believe that this boy grew up and became a twenty-seven year old man who looks for the nearest Coldspot at the very mention of the words "blood test." They were likewise incredulous that a more or less sane person would fear getting hepatitis above all other fates. As a reply to these people, I could only sigh and repeat the hypochondriac's lament, "You just don't understand what it's like."

Writing the article helped me a great deal. Perhaps confession is as good for the neurosis as it is for the soul. At any rate, I resolved to stop seeing terminal illness lying behind every ache and pain. I drew great strength from my new-found courage; for the first time in my life, I did not reach for the bottle of Kwell every time my crotch itched. And at last I *really* believed that it is impossible to get VD from a door knob.

So, when I began having what appeared to be symptoms of hepatitis, I was prepared to dismiss them as the inventions of a paranoid mind. After all, I had developed these symptoms periodically ever since I had found out that there was such a disease. I felt too tired to get out of bed every morning, but I attributed this to spring fever. It was late April even if everyone in Boston was still layered in goosedown and wrapped in wool. My appetite also mysteriously disappeared. My roommates were flabbergasted at this totally unprecedented change in behavior. I reminded them that I was in love and that loss of appetite is not uncommon for a person in this rarefied state. Yes, they reminded me, but you have been in love for the last four years and you have eaten like a pig all along. But I was not to be shaken from

my new-found confidence in my good health.

My resolve did not begin to crack until my pee turned the color of a good Bourbon. A terrible realization began to flicker in the back of my mind. However, I did not go berserk until a friend innocently asked me, "Greg, why are your eyeballs yellow?" I felt the earth crumble beneath me. Everything turned black as I collapsed heavily against the wall and slipped slowly to the floor.

I woke up to find a glass of orange juice extended toward me. Even in my condition I was able to resist. "Take that away," I whispered, "Don't you have any political consciousness? Get me to the hospital."

The most important relationship in a hypochondriac's life is with a doctor. A junkie must have a dealer he can depend upon and a good bookie is invaluable to the track addict. For the person whose obsession is illness, a doctor who is as good at treating imaginary diseases as he/she is at treating the real thing is absolutely essential. My own doctor can keep a straight face as he reassures me that it is indeed rare for a man to develop breast cancer. And Dr. Williams does not intend a *double entendre* when he gently suggests that the lump I have discovered is in my mind.

When I called this good doctor to inform him that I was dying of hepatitis, his answering service told me that he was on vacation. After having me as a patient all year, he deserved a rest, but I had to note the cruel irony of the situation. At last I had a dread and deadly disease and I was going to be cheated out of hearing him say, "Well, Greg, you're right, this time. You've got hepatitis." It seemed a small final satisfaction which I deserved before I died.

The lady at the answering service gave me the name and number of Dr. S., who was seeing Dr. William's emergency patients and then hung up before I had finished telling her about my symptoms. When I arrived at his office, I took one look at Dr. S. and knew that we were not going to have a very good doctor/patient relationship. He did not look a day over thirty and while I was undressing I took enough time to decipher the Roman numerals on

his medical certificate. They confirmed what I already feared: he had been a doctor less than four years. I want my doctors to have at least forty years' practice. Those with less experience read medical journals and like to try out the experimental cures and new-fangled ideas found there.

However, I already had my shirt off and could think of no good excuse for leaving. I lay back on the examining table, thinking of good old white-haired Dr. Williams and wondering if I had enough time left to fly to the Canary Islands where he was vacationing. Dr. S. poked at my liver, examined the yellow of my eyes, asked me how I felt and pronounced — a little too cheerfully, I thought — "Well, it looks like you've got hepatitis." I told him to give it to me straight. "How long do I have, Doc?"

He laughed as if to say he liked a patient with a sense of humor. "Yours appears to be a mild case. A week in bed, two weeks out of work and in a month you'll be back to normal." Now, all the health encyclopedia and medical texts I keep around the house for ready reference agree on one thing: hepatitis is a lingering, debilitating and sometimes fatal disease. The mortality rate is less than 2%, but it would certainly be a lot higher if all doctors were as unaware of the seriousness of the disease as Dr. S. appeared to be. "Sure, Doc," I said and made a mental note to speak to my lawyer about a malpractice suit. I dragged myself out of the office and home to wait for the end.

It has been four months now and the end has not come but I haven't ruled out the possibility of a sudden relapse and a quick demise. I stayed in bed a week, rested for two more and was back to work in a month. However, I'm not ready to give any credit to Dr. S. I attribute this speedy recovery to the iron will of my hypochondria to get well quick and move along to other diseases. As soon as I heard about the Three Mile Island mishap, my eyes began to clear, my appetite returned and I began to have enough energy to wonder if my hair was really falling out and if that nausea was the first symptom of radiation sickness.

## San Francisco

Continued from Page 12

Side-issues, which distract us from moving on to political maturity, seem to me to be the following things:

—Whether the jury members did the right thing. One juror later admitted that he had lied about his hatred of homosexuality to stay on the jury. While their judgment seems outrageous to us, they are not the enemy, and merely carried out their orders. Impossible pressures are put on ordinary jurors to sympathize with the police. It's much more important to question the way jurors are chosen, and whether minorities are represented on juries.

—Dan White's fate. Vengeance is not becoming to any political movement, and in any case he is no longer a powerful person. He sounds like he always was a competitive, bigoted, pugnacious person. It is more relevant to discover in whose interest he committed the murders than to look for

ways to make him pay for his crimes.

—Milk as Hero. While it seems that Milk matured significantly after he took office and was an unusually accessible and humane politician, as well as politically effective, the mawkishness of the emerging Harvey Milk cult makes me uncomfortable. Effective leaders will emerge when there is a base to support them.

"Remember Harvey" seems to me to obscure the work at hand now. —Violence vs. non-violence. A good bit of the condemnations of the violence done to the cops and City Hall comes from suspect quarters: people who really don't want to share their privileges. One letter writer says "I bow my head in shame for the few who have spoiled it for the many." The business-as-usual *Advocate* is collecting funds to replace the windows at City Hall. One anecdote spoke to me more than all the rhetoric: a gay man grabbed a

reporter's microphone and hurled it through a window. Then, in remorse, the man turned to the reporter sobbing and asked forgiveness. "I'm sorry" he pleaded, "But you can understand, can't you?" He broke down in tears, as he hugged the reporter. I am not worried that we are an unduly violence-prone people.

If personalities and violence are non-issues, what are the issues? Dismantling the machinery of the "justice" system should be on the top of our list. Some of our more immediate goals should be to screen officers of justice for racism and sexism. They should be excluded when they exhibit these qualities. Police need to be made responsible to the gay community: they should protect us from assault, rather than consenting and even participating in assaulting us. We must replace the DA and mayor with women and men who are not the pawns of the right.



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## Classifieds

## JUST FRIENDS

Just Friends is a section devoted entirely to the concept of simple human contact. If you seek a lover or a roommate, this is the wrong column. If you want to communicate with and/or meet other gays to exchange ideas or socialize without the expectation of sexual gratification, you may send an ad in to this section for just \$3.00 for up to 50 words (longer ads, 5¢ each additional word) plus a headline of no more than 25 characters. Write the ad copy on a plain piece of paper or use our form if it all fits. Be sure to include your name, address and phone number for our files, not necessarily the ad. You can have a forwarding box for \$3 for 6 weeks or a pick-up box for \$1 for 6 weeks. This section is for both individuals and couples, not organizations or groups. We hope men and women will seek friends of the opposite as well as the same sex. Any ad that is clearly a personal rather than a friendship ad will be returned for proper payment at the personal rate.

ACTON-CONCORD AREA  
GWM, 35, good looking, wants to meet other GWMs in this area for friendship. I'm elect engineer, ints include architecture, gardening, cooking, hifi systems, class music (esp organ). If you would like to get to know me, please write GCN Box 53. Thanks! (47)

HELP YOUR FRIENDS RELAX  
Serious, accurate healing massage is still rare even among gays. Daily massage, both giving and receiving, should be part of everyone's life. Groups now forming to learn and practice regularly. Call Phil 254-1818, leave msg if out. Other Teachers welcome. (No \$ involved). (7,2)

PAINT PAINT PAINT PAINT  
Gay Community News needs black glossy paint and white semigloss. Latex please. Call Eric or Mike at 426-4469. (c)

LOOKING FOR GAY FRIENDS  
Would like to correspond by mail or cassette with gay males or females, exchange feelings, likes, dislikes. Age not important. I'm 42 and female. GCN Box 84. (8)

Lonely GWM 29, 5'11", 190, av lbs, col. grad, new to area seeks all Ms 20-28, MA area for friendship and fun. No drugs, I'm into sports, movies, music, more. If interested, send phone, photo, If poss., to Russ at P.O. Box 101, E. Milton, MA 02186. (3)

Looking for any level-headed professional into arts/antiques, esp. folk art, for friendship & sharing enjoyment of arts. Have lover, need friends with similar interests. Your age and gender unimportant. I'm GWM 33. GCN Box 79. (4)

GWM 40 just moved to Johnson, VT looking for GWM in Johnson or Stowe area. GCN Box 80. (3)

## PERSONALS

MOUSIE MOUSIE WILDFLOWER  
We saw the Cape.  
We felt the heat.  
You sneezed a lot  
which wasn't neat.  
But mostly what we did  
was eat.  
I love you. All my love, Porcupine.

UNO UNO UNO  
You can't imagine the time & energy being spent on trying to get the car ready for a trip to CA. Wish us luck. Did you get the tea???

SHERI AND LOIS  
Please don't worry. We'll be as careful as we can, and go as far as possible. GWM 24, 5'8", 140 student at SMU seeks room to rent within 15 minute drive of SMU for 9-1-79. Will consider the possibility of sharing apt. Am quiet, honest and not into drugs or liquor. Box 191, East Bridgewater, MA 02333. (5)

HAPPY 30TH BIRTHDAY  
Each mortal thing does one thing and the same: Deals out that being indoors each one dwells; Selves—goes itself; MYSELF it speaks and spells, Crying WHAT I DO IS ME: FOR THAT I CAME. To your old-new nature Mime. All my love, Maureen. (3)

MAUREEN  
How much do you like Hopkins??? Would you and your friend like to meet Unicorn and hers for tea or coffee and talk?? If so, please send a note to Unicorn, GCN, etc. It was a high to see one of our favorites come through the classifieds. By the way, we add our birthday good wishes too, sight unseen.

Vyatt WF seeks same for sharing new gay experiences. Prefer gentle, slim, sensitive. 25-30. GCN Box 85. (3)

GWM, 31, 5'7", 135, brn hr/bs, trm brd, straight lking, seeks GWM 25-35, 5'8"-6', brd/moustache for friends or lovers. I lk music, long walks/talks, good smoke, am gentle & honest. Seek same. Boston best. No S & M, B & D, fats/fems. GCN Box 86. (4)

My dearest Piranha,  
I'd rather ring your bell than wrap wires  
any day. I love you!  
Yr l'll Shrimple. (3)

FRUSTRATION IS  
a drip candle that won't. Rain didn't dampen spirit or Frisbee on Common. Would like to meet couple on roller skates, maybe they'll say HI here! Fireworks were best part of program. Next time? Sure Shot, Joe. (3)

PAUL IN ARLINGTON  
Moved from Bowdoin St., have no way to contact you. Please write. Love ya, Mike, 645 Beacon St., #424, Bos. (3)

WOMEN: WE NEED OUR OWN  
political party to consolidate our power and overthrow the economic and sexual relations to bring about a society that will meet the needs of the mothers & therefore, all the oppressed. Call Nancy 522-5470. (?)

The National March on Washington for Lesbian & Gay Rights needs a full-time media person to work out of New York City. We are looking for someone experienced in working with national gay & straight print & broadcast media. Third World people are encouraged to apply. Probable salary \$150/wk; job available immediately. Call Katherine at (303) 861-8663 or send resume to The March on Washington, Rocky Mt. Office, P.O. Box 9664, Denver, CO 80209. (4)

GWM, 30, new in town. Seek GM for fun, friendship, sex. Tall, beard, blue eyes, brown hair. GCN Box 76. (3)

MOST EXCLUSIVE CLUB IN TOWN  
That's right! You can join the frantic, funny, fabulous, group of men and women who have the rare privilege of folding and stuffing the paper at the GCN offices on Friday nights. Come early and reserve your own special place to "stuff it."

Man, 35, lkng 4 healthy, happy physically fit guy, probly yngre, 4 something Ing-  
lstng. Thngs I like: Building and making things, wilderness canoeing, music, art, swimmlng, kids, dogs, horses, ice cream, TV, movies, bks, being w/friends, being alone, loving, talking, laughing, staying home, going out, the city, the bush. Don't like: Cruising, bars, pickles, strobe lights, chrome & glass furniture, using a want-ad to meet someone. Considered attractive, 6', 180, personable, reasonably bright, versatile, warm, independent, stable. Photo not essential, but would be appreciated. Bob Williams, Box 362, Station K, Toronto, Canada.

TEAROOM TRADE  
GCN writer researching a non-judgmental article on tearoom activity wishes to contact gay men, particularly in Boston or New England, who are willing to share information and experiences, good or bad, of this type of sexual activity. Anonymity guaranteed. Contact GCN Box 70. (c)

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ROOMMATES

GWF, prof, 30s seek roommate for small farm, 30 min from Boston. \$350/mo. Prefer lesbian feminist, but will meet men, etc. GCN Box 87. (4)

Lesbian seeks same to share 2 bdrm Beacon Hill apt, \$200/mo incl heat. Or apt hunt Beacon Hill/Cambridge area. Call eves 523-0431. (3)

ROOMMATE WANTED  
Male roommate wanted to share 2 bdr 1 bath apt in Leominster. Only serious need apply. Call any time after 5. (617) 537-3526. (6)

GWM frm LA area, 24, NEC grad student into running, body bldg, sks slm M/F 23+ to share lrg attic apt in Cambridgeport 10 min walk to BU Cntr Sq. Yr hlf 113, util inc. Steve 492-5009, legit only. No foots please. (3)

GF sks independent, mature, health-conscious F. Will have own 2 rms w/porch & share 6 rm apt in quiet, sunny house. 142/mo. Brk. 782-3539. (4)

GWM seeks mature responsible male to share mod 2 bed/2 bath apt in Somerville near MTA. Balcony view of Boston. Call Tony after 6. 625-1439. (4)

4 lesbian feminists seek one woman for Jamaica Plain home in Sept. \$75+ now. \$90+ in March. Call us! 524-6209. Sense of humor a must. (7)

ROCKPORT / GLOUCESTER — BEVERLY AREA —

GWM, 26, formerly from North shore, quiet, prof, looking for sunny studio or 3 rm apt. w/heat & parking. Prefer G owned or with other gay tenants. Thanks. R.B., 213 Beacon St., #1-F, Boston 02116 Tel. 353-0909

RESORTS

# Classifieds

**PAINT PAINT PAINT PAINT**  
Gay Community News needs black glossy paint and white semigloss. Latex please. Call Eric or Mike at 426-4469. (c)

GCN needs file cabinets for 3x5 cards. Call Mike at 426-4469, if you know where we can get some for free or cheap.

So. NH lyricist seeks melody-makers! Let's write great songs! Seeks wimmin film/recording work. DEB c/o Altrnative, Box 193, S. Berwick, ME 03908. (3)

## MOVERS

**THE JIM CLARK MOVING CO.**  
Licensed—Insured—Professional  
24 hrs/day-7 days/wk.-No O.T. charges.  
Local Jobs-Local Rates. 354-2184

## REAL ESTATE

**REAL ESTATE CONSULTATION**  
Customized counseling — answering if, what, where, when & how to buy. Income property analyzed. Experienced real estate consultant. Fee \$20. Call (617) 267-8203 after 5pm. (5)

## JOB OPPORTUNITIES

Women's Community Health Ctr — jobs as healthworker, no exp req. \$100/wk. Ed outreach too. Black & other 3rd world women, Span/Port speaking, RN, esp encouraged to apply. (617) 547-2302, by 8/3 or 639 Mass Ave. Cambridge, MA 02139. (3)

**LAW REFORM ORG.**  
Needs secretary/administrator with experience in secretarial work and experience or aptitude for administrative work. Legal Services experience preferred. Send resumes by Aug. 6, 1979 to the Mass. Law Reform Institute, 2 Park Square, Boston, MA 02116. (Attn: Gladys Meged). Salary Scale — \$12,250-13,750. Starting date is Sept. 4, 1979. The MLRI is an Equal Opportunity Employer. Third World applicants encouraged.

**ARCHITECT**  
Small Cambridge firm seeks B. Arch. with some experience in working drawings for housing job. Call Hugh Russell, 18 Brattle St, 661-5880. (4)

Retail crafts store seeks courteous, honest salesperson with talent for display. Approximately 30 hours per week. Including Saturdays & 3 eves. Knowledge of crafts helpful but more important is professionalism, taste & ability to learn. Call owner's home 12-6pm 354-7816. (3)

**WOMEN WORKERS WANTED**  
Women skilled in carpentry, plumbing, insulation, to make repairs, willing to teach at retreat for women near Lake George. Room, board and \$50/wk. 2 wks. Call Anne-Marie for details. (617) 643-4129. (6)

Kitchen help, handyman needed at House Restaurant, 783-5701. (3)

**EXCITING OPPORTUNITY**  
Ad reps needed to work immediately! F.T. or P.T. during your own hrs. Meet new people, explore new places. Great for supplemental income. 20% commission. Will train. Looking for reps to work NYC, Wash. DC, Mid-west . . . all areas. Ad agency inquiries encouraged! Call "Yama," Gay Community News (617) 426-7042. (c)

**RN NEEDED TO VOLUNTEER**  
to coordinate mobile VD screening project at bars. Sat. eves bi-weekly. Dedication only prerequisite. Will train. Call Ron (617) 267-7573, 9-5. (1)

**FUNDRAISER WANTED**  
*Quest: a feminist quarterly* (a 501 (C)(3) organization), is looking for a fundraiser who can work on a commissioned basis. In its fifth year, *Quest* is an independent journal publishing feminist theory and political analysis. Join us in a unique work experience. Our only requirement is enthusiasm! Contact: Alexa Freeman, P.O. Box 8843, Washington, DC 20003. (202) 293-1347. (x)

**FUNDRAISER WANTED**  
Earn a commission raising funds for the Mass. Caucus for Gay Legislation. Exciting part-time work. Call after 3, M-Th at 742-4811. Thank you. .

**AD REPS**  
Rapidly expanding Feminist Monthly has openings for P.T.-F.T. reps. Salary based on experience plus 15% commission. 661-3567. (x)

## PRISONERS

**ATTENTION**  
If you are harassed as a result of an ad placed in GCN classifieds, please let us know the name, address, etc. of the person involved and we will take appropriate action.

We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

**ATTENTION PRISONERS**  
If you want us to print your ads, please write very neatly and plainly. Print or use typewriter if possible. Fancy, small or closely-packed writing is unreadable and letters so written will be discarded from now on.

GWM 24, brn h, bl e, 170, looking for someone to have a lasting & sincere relationship with. If there is anyone interested write Gaynor Gullett 150-646, P.O. Box 511, Columbus, OH 43216. (1)

5'5", 130, hazel e, brn h. Lonely. Ronnie Minshew, 041385, N-2-S-2, P.O. Box 747, Starke, FL 32091. (1)

BM, 26, vy handsome. I love gay people and want to meet one who is willing to share my love on the outside as well as my friendship inside. Jackie Hardy 303971, P-2-5-3, P.O. Box 747, Starke, FL 32091. (3)

24, brn h, hazel eyes, 6', 150. Like painting, camping, reading, corresponding. Billy Crawford 139-924, P.O. Box 45699, Lucasville, OH 45699. (3)

B/M, 30, 5'10", 169, all man. Will ans all. Jessie, J. White 144-493, P.O. Box 45699, Lucasville, OH 45699. (3)

26, 6'2", 189 muscular lbs, B/M, lonely, need correspondence with sensitive people. Paul Marquis Tompkins 145-004, P.O. Box 45699, Lucasville, OH 45699. (3)

SP MAW, 37 5'8", 145, BH BR E, prefer BM but will ans all. Toni Vigil 28176, Box 2500, Lincoln, NB 68502. (3)

WM, 21, 5'9", br h, Gr e, 115, seek BM who can love. Bobby Whitney 30868, Box 2500, Lincoln, NB 68502. (3)

WM 23, 6'4", 200, confined for the past 5 yrs, paroled soon, lonely seeks friends & correspondence. Will ans all. Daniel Hassler 75 B 246, Clinton Correctional Facility Annex, Box 367 Dannemora, NY 12929. (3)

Brown h & 3, 6'3", 180, 20, have 18 mos left and need friend. Will ans all. Robt Lipham 56255, Box 221, W U 51-1051, Raiford, FL 32083. (3)

Goodlkng dude, 24, lonely would like to start a meaningful relationship. Wladimir Tanchuk 062447, P.O. Box 221, Raliford, FL 32083. (3)

Yng interesting guy wants to hear from anyone interested in writing for possible friendship. Alton Brown 038704, Box 747, Starke, FL 32091. (3)

GWM, 21, bl h, bl e, 140, 5'9", wishes to write someone for lasting relationship. Will ans all. Kenneth Chamberlain 053945, P.O. Box 747, Starke, FL 32091. (3)

27, 5'11", 170. Will respond promptly. William Farmer 154-790, P.O. Box 511, Columbus, OH 43216. (3)

GWM, 22, br h, hazel e, 138, 5'9", wants to write someone for lasting relationship. Will ans all. Bobby Lusk 059347, Box 747, Starke, FL 32091. (3)

Yng, feminine, attractive GWM needs correspondence from other sincere gays. "lady" name is Cathy, 22, 5'6", 125. Like a lasting relationship. Robert H. Lyons, 054210, P.O. Box 747, Starke, FL 32091. (3)

## ORGANIZATIONS

**ROLL CALL**  
Come and enjoy the breeze with GRAC on roller skates. Meet at the Hatch Shell on Sundays at 1 pm and we'll go as a group to rent skates, or bring your own. We're also planning a bicycle excursion in the near future. Please call for details. Andre 288-6310. (4)

## IDENTITY HOUSE

Lesbian, gay, bl, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

## METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8360.

## AFFIRMATION

For United Methodist Lesbian and Gay Male Concerns—New England Chapter. For more information and/or support reply to GCN Box 985.

## GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3pm until midnight. (20)

## NH LAMBDA

Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

## IN A SPIRITUAL CLOSET?

The Orthodox-Catholic Church-Premier Gay-oriented Ministry, invites inquiries from men with priestly vocation and missionary zeal. Box 1273, Anderson, SC 29622. (4)

## SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

## NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter, NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

## BOSTON GAY CATHOLICS

Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

## JULY CLEARSPEACE EVENTS

27 Men's Dance 9pm  
28 Minds & Bodies Wkshp (open) 4-6pm  
30 Drop-In Center 1-4pm  
31 Batik Workshop (open) 8pm  
31 Lifestyles of Gay Men & Lesbians Open Discussion 8pm

## AUGUST

2 Education Committee Mtg 7:30pm  
2 Publicity Committee Mtg 7:30pm

4 Minds & Bodies Wkshp (open) 4-6pm  
7 Steering Committee Mtg. 7:30pm

8 Men's Connections (Social Evening — meet 7:15 at 103 Charles St.)

9 Fundraising Com. Mtg 7:30pm  
11 Minds & Bodies Wkshp (open) 4-6pm

13 Drop In Center 1-4pm

18 Minds & Bodies Wkshp 4-6pm

20 Steering Committee Mtg. 7:30pm

21 BiSexual Rap (open) 7:30pm

22 Men's Connections 7:30pm

Ed Cates — Gay Male Poetry

25 Women's Canoe Trip on Concord River — meet 9am at Center

25 Minds & Bodies Wkshp 4-6pm

27 Drop-In Ctr. 1-4pm

29 Women's Concerns 8pm (Alcoholism & Lesbianism)

CLEARSPACE (617) 876-0215  
485 Mass. Ave., Cambridge, MA. 02139

## PUBLICATIONS

FOCUS announces its 4th annual prose contest. \$35.00 prize to winning entry. Essays, stories, personal histories (never before published) will be acceptable. FOCUS has first publication rights on all entries submitted. Contest deadline extended to Aug. 7, 1979. Submit your entry to FOCUS, OCBC, 1151 Mass Ave., Cambridge, MA 02138. (3)

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10, sample \$1. You're Not Alone, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy, \$8.00 for 12 issues (in plain envelope) to REGIMENT, Box 247, Grand Central Sta., NYC 10017.

Guardian, Independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. Guardian, Dept. GCN, 33 W. 17 St., NYC, NY 10011. (c)

## VERMONT

### BELLOWS FALLS

ANDREW'S INN  
(802) 436-3966

### BRATTLEBORO

FLAT ST. DISCO  
(Gay crowd on Wed.)

## NEW HAMPSHIRE

### MANCHESTER

TUDOR CAFE  
361 Pine St. (603) 623-9310

### NORTH CONWAY

CAFE MUSE & CAPTAIN QUIG'S BAR  
Main St. (603) 356-2313

### PORTSMOUTH

SEA PORT CLUB  
Rt. 1 Bypass (603) 436-9451

## MAINE

### AUGUSTA

THE EAST SIDE  
N. Belfast Ave. (Rte. 7)

(207) 622-4393

# CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

## July 28 sat

**Cambridge, MA** — Lesbian and Gay Parents Project is giving training sessions on the legal issues surrounding custody and discussions with lawyers familiar with custody cases. There will be three of these sessions on consecutive Saturdays, beginning this Saturday. B.U. Law School, Rm 832. 10am-5pm. Call 492-2655 for info.

**Boston, MA** — OUT HERE! for lesbians and gay youth 14-21. EVERY SATURDAY from noon 'till 5pm at the Arlington St. Church, 355 Boylston St. Join us this week for natural food cooking, a picnic, and a swim.

**Cambridge, MA** — Midsummer's gathering for song and celebration for benefit of Boston Ball Project. Solid Ground feminist singers, Marcia Taylor, and theatre by the Dorchester Youth Alliance. At Redbook, 136 River St., 7:30pm. Donation \$2 (or what you can afford).

## 29 sun

**Cambridge, MA** — Up from under coffeehouse. "About Time", a women's jazz group at 7pm. Donation \$1.25 or baked goods. 136 River St.

**Boston, MA** — Chiltern Mt. Club. Moat Mt., North Conway, NH. Call Bob Randall: 492-6333 home, 862-8268 work, for more info.

**Boston, MA** — Benefit concert sponsored by the Lesbian Mothers Defense Fund and the Lesbian and Gay Parents Project, at Somewhere, 295 Franklin, from 5-9pm. The woman's band 'Bulletproof' will play. Suggested donation \$3. LGPP has a copy of the film 'In the Best Interests of the Children'. If you are interested in having it shown call 492-2655 and leave a message.

**Hanover, NH** — Poetry reading by Grace Paley at Rollins Chapel on the Green, Dartmouth College. 8pm. \$2.25 donation.

**New York, NY** — New York Gay Lawyers and Law Students. First Annual Summer Outing Party. Jacob Riis Beach. Take the #3 express to the southern end of the line in Brooklyn. We'll meet outside that station at about noon. Call 628-8532 for more info.

**New York, NY** — Lesbian Mother's Custody Center. Picnic in Prospect Park. Meet at 3rd St. entrance (off Prospect Park West) at noon. Potluck. Bring children, friends, softball stuff, frisbees, music, poetry & ?. Rain date: Aug. 5. Info: 777-8356.

**Cambridge, MA** — Closet Space (WCAS, AM740). Songs & Conversation with the Wallflower Order, a woman's music collective. 10am.

**Morristown, NJ** — Lesbian feminist collective meeting from 4-7pm. Call 343-6402 or 791-4252 for more information.

**New York, NY** — Dyke Anarchists. Meeting at 339 Lafayette St. (near Houston) 7pm.

## 30 mon

**Cambridge, MA** — Lesbian and Gay Folkdancing. Phillips Brooks House, Harvard Yard, 7:30pm. Info: Dee at 661-7223, or Michael at 492-1339.

**New York, NY** — Lesbian Feminist Liberation. General meeting, at the Women's Center, 243 W. 20th St. 691-5460.

**Boston, MA** — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Meets EVERY MONDAY from 7-9pm at the Arlington St. Church. Join us for raps, projects, outings.

## 31 tues

**Boston, MA** — 'Gay Way' (WBUR, 90.9FM). Join co-hosts Ann Maguire and David Socia and their guests. 8:30-9:30pm.

**New York, NY** — Lesbian Mothers Custody Center. Dykes and Tykes Rap Sessions. Topic: Building Support Networks. 7pm. 110 E. 23rd St. Room 502. Call 777-8357 for more info.

**Cambridge, MA** — Daughters of Bilitis Rap Group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm.

**Cambridge, MA** — Basic self-help group starting today at the Women's Community Health Center, 639 Mass Ave. Call 547-2302 to register (before the 31st, please) and for more info.

**Cambridge, MA** — 'Lifestyles of gay men and lesbian women': an open discussion at ClearSpace, 485 Mass Ave. 8pm.

**White Plains, NY** — Westchester Gay Men's Association weekly rap session and social. EVERY TUESDAY from 8-11pm at WGMA office, 255 Grove St. All are welcome to attend. Call Gay Hotline any evening 8-11pm 428-4922.

## Aug 1 wed

**Boston, MA** — Come help plan for the September Lesbian/Gay Town Meeting. Glad Day Bookshop, 22 Bromfield St. 7:30pm. All members of the community are invited.

**Vineyard Haven, MA** — 'Myths and truths about gay liberation', a talk by Joe Martin, Unitarian-Universalist Society of Martha's Vineyard, Main St. 8pm.

**Lynn, MA** — North Shore Gay Alliance (NSGA) Disco Party from 9pm-2am at Frah's Place, Washington St. Donation requested.

**Boston, MA** — OUT HERE! Wednesday evening summer rap groups organized by end for lesbian and gay youth. Arlington St. Church, 355 Boylston. Join us for an alternative to the bars to meet and talk about our lives. For lesbians and gay youth 14-21.

**Cambridge, MA** — Focus meeting. All women interested in working on the D.O.B. Journal are invited. 7:30pm. Old Cambridge Baptist Church, 1151 Mass. Ave.

## 2 thurs

**Cambridge, MA** — Lesbian Liberation is back! Open leaderless discussion group EVERY THURSDAY 8-10pm at the Women's Center, 48 Pleasant. 354-8807.

**Arlington, MA** — Collective Artists Theatre and the Open Door Theatre present Robert Patrick's *Kennedy's Children*, Thursday through Sunday from now 'till Aug. 28. Mainstage of Boston Arts Group, 367 Boylston, 8pm. Call 522-5492 for ticket information.

**Cambridge, MA** — Brownie and Tea 'get acquainted' for anyone interested in helping publicize fall ClearSpace events through writing, drawing or light typing. 7:30-9pm. 485 Mass Ave (4th fl). Call 646-0772 for info.

**New York, NY** — Gay Activists Alliance general membership meeting, 339 Lafayette (near Houston). 8:30pm. Everybody welcome. FREE!

**New York, NY** — Committee of Lesbian and Gay Male Socialists meeting at the School for Marxist Education, 830 Broadway, 8th floor (between 12th and 13th St.) 7:30pm. All are welcome.

**Cambridge, MA** — Daughters of Bilitis Rap Session at Old Cambridge Baptist Church, 1151 Mass Ave. 8pm.

**Concord, NH** — Womankind bag lunch. Topic: Women at home. Noon to 1pm, 15 Warren St. FREE! Just bring your lunch.

**New York, NY** — Committee of Lesbian and Gay Male Socialists. General meeting, at the School for Marxist Education, 830 Broadway, 8th floor, 7:30pm. All are welcome. Info: (212) 988-3012.

**New York, NY** — West Side Discussion Group. Gay porno movie nights, featuring the best in new male films. Presentation and discussion by a prominent film buff. Unisex. 8:30pm. \$2 donation. 26 9th Ave. 691-4733.

## 3 fri

**Cambridge, MA** — Gay Dance, Phillips Brooks House, Harvard Yard. 9pm-1am. Sponsored by the Lesbian and Gay Caucus at Harvard. Donation \$2.

## 4 sat

**Boston, MA** — OUT HERE! for lesbians and gay youth 14-21 meets EVERY SATURDAY from noon to 5pm at the Arlington St. Church, 355 Boylston; join us for outings, raps and projects.

**Boston, MA** — Lesbian and Gay Parents Project training session. See July 28.

**Hanover, NH** — First Annual Women's Summer Festival. Speakers, workshops, artists, poets, plays, games and music. Free daycare. Call Mary Moore at 643-3726 for more info.

**Cambridge, MA** — ClearSpace Minds and Bodies Workshop. 4-6pm.

**Athol, NY** — A Woman's Place. We will discuss the relations between racism and sexism as they affect us as women of all ethnic backgrounds. Call (518) 823-8970.

## 5 sun

**Philadelphia, PA** — Gay Community Center Coffeehouse at 326 Kater St. from 1-5 pm. Call WA2-1823 for information about other coffeehouse activities throughout the week.

**Portsmouth, NH** — Regular meeting of Seacoast Gay Men. For more information and location call (603) 431-7877 evenings.

**Cambridge, MA** — Lesbian and Gay Folkdancing. For location call Dee at 661-7223 or Michael at 492-1339.

**Boston, MA** — Chiltern Mt. Club hike on Franconia Ridge Trail, Lincoln, NH. Call Bob Randall at 492-6333 (home) or 862-8268 (work).

**Detroit, MI** — Michigan's 1979 Gay Picnic at Warsaw Park, 20 miles north of Detroit. Contests, dancing, sporting events. Call 752-7171 for more info.

**Boston, MA** — Women's Freedom Stride. Women, men and children running to protest violence against women and to develop more effective community safety networks. Franklin Park by the zoo. 9am. There'll be a 2 and 4 mile run and a 2 and 8 mile brisk walk.

## 7 tues

**Boston, MA** — 'Gay Way' (WBUR-FM 90.9) Join co-hosts Ann Maguire and David Socia and their guests. 8:30-9:30pm.

**Meribeth, MA** — North Shore Gay Alliance (NSGA) regular meeting. John Ward on legal issues. Call 745-9555 for directions. 8pm.

## 8 wed

**Boston, MA** — ClearSpace Men's Connections plane a social evening. Meet at 7:15 at 103 Charles St. to attend the ballet at the Esplanade. Call 227-4327 or 876-0215 for more info.

## 9 thurs

**New York, NY** — West Side Discussion Group. "Gay Astrology". A well-known gay astrologist will analyze the medium as it pertains especially to gay men and women. Unisex. 8:30pm. 26 9th Ave at 14th St. Social hour with refreshments following the meeting. Donation \$2.

**Cambridge, MA** — Daughters of Bilitis, organization for women, discussions EVERY TUESDAY and first, third and fifth THURSDAYS of each month. 1151 Mass. Ave., Old Cambridge Baptist Church. 8pm. Bring refreshments to share. Call 661-3633 for office hours and activities.

## BIRTHDAY OFFER FOR NEW SUBSCRIBERS!

Celebrate GCN's 6th Birthday by subscribing at our low Birthday Special rates. SUBSCRIPTIONS KEEP UP HEALTHY! Give us a gift of health.

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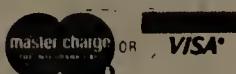
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